

ZION'S HERALD

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A NEW GREAT GIFT OF DANIEL DREW.—Bishop Ames says no laymen are so liberal as those belonging to the Methodist Episcopal Church. And it seems from oft-recurring incidents, that he speaks by the book. The churches they build are more numerous, and are getting to be more costly than those of any other denomination. The same ardor which filled them, when poor, with a burning zeal for Christ and souls, makes those who grow rich, hasten to lay their all upon the same altar. Claflin, Remington, Rich, Cornell, are specimens of a multitude that in every place feel that what they have is not their own; it is bought with a price, even the precious blood of Christ; it belongs to His Church. The last expression of this liberality is from one of our previous most princely givers: Daniel Drew has added to his gifts to the Church, already approaching, if not surpassing, a million of dollars, a new gift of what will yet probably equal that sum. At Carmel, his native place, he proposes to found the New York Conference Seminary, giving it ample grounds, elegant stone buildings, large enough to accommodate three hundred students, apparatus, library and endowment. This splendid gift is wisely made. Carmel is about fifty miles north of New York City, on a branch from the Harlem railroad. It is a beautiful town, rural, rocky, with a lake (Mahopac), that is a favorite place of summer resort. It is accessible from all directions, easily and cheaply.

This offer is not hastily made. For years Mr. Rich has spent many hours over such a project, talking with Mr. Drew. He urged such a movement. The seed soon springs up after he has gone, and bears this abundant fruit. Many thousands of youth will rise up and call the founder of this great benefaction blessed. A poor boy himself, on his native hills, where his father fed his flocks, and where he grazed his first cattle, he erects a monument more enduring than brass. For this deed, his name will go down with honor to the latest generations.

Rumor also has it that he has promised like endowments to the New York East Conference, at Stamford. This seems too good to believe.

The Era thinks that infant communion logically follows infant baptism, and puts its argument and illustration in this shape:—

"Infant baptism logically requires infant communion. Whether the initiatory ordinance when administered to infants is placed on the basis that the children of believers are entitled to all the rights and privileges of the Christian Church, or on the basis that as a sacrament it

confers such gracious aids and privileges as to make the recipient a Christian *de jure*, it should be followed in either case by infant communion. We are therefore not surprised to find that one baptised infant remonstrated against depriving him of one of the twin sacraments when he had been admitted to the other. *The Biblical Recorder* says: 'A little boy born into a Presbyterian Church, and baptized as a member thereof, was sent out because he cried for the bread and wine to which his membership entitled him. Baptists make no distinctions, and exercise no such lordship among their members.'

The Presbyterian boy was right. He ought to have received the communion. Had he been a Jewish child of the times of Moses he would have received the Passover; from three years old, was the divine law then. Probably this was not a babe, but a little child old enough to appreciate the symbol. It is the cruelest custom, this refusing the baptized children a participation in the Sacrament. When early Christians had this as a part of their regular meal, every child participated. So should they now. The Church will never see and feel all the beauty, fitness, scripturalness, and power of infant baptism until they add to it the communion of those who are old enough to attend church. They will thus impress the central vital truths of Christianity in the most powerful manner on their sensitive souls. Lately *The Era* quoted from *The Standard* this story of a seven years' old:—

"While at family worship one morning last week, and reading as our lesson the betrayal of Christ and His suffering in the Garden, she was very much affected, and suddenly exclaimed: 'Why, papa, Jesus died for my sins, didn't He?' It was a new thought to her, and it took hold of her little heart with great power. While we sang, as our morning hymn, the simple couplet:

"I do believe, I now believe
That Jesus died for me,
And through His blood, His precious blood,
I shall from sin be free—"

she burst into tears and wept as if her little heart would break. In answer to prayer, Jesus came, and she was made very happy in Jesus' love."

It added this comment:—

"Baptists never object to receiving into full fellowship such infants. Some admit them to baptism when unconscious, but deny to them communion; we admit them both to baptism and to communion when they give evidence of loving Jesus. Which is the Scriptural method?"

The scripturalness is to baptize them as redeemed unto God by the death of Christ, when born into this world, as the infant was circumcised when eight days old, and then admit them to the Lord's Supper at three years, when they are first taken to church, even as the Scripture infant was admitted to the Lord's Supper. Stick to the Scripture, *Era*, and you walk safely.

The Baptist Union thinks the Methodists are not quite free in baptism, because the minister *must* administer either form, as the candidate wishes—a curious perversion of liberty. It also says:—

"Private members may indeed neglect infant baptism, and still hold their standing in the Church, but they violate the Discipline by so doing, and are impliedly under censure, and in most cases are publicly rebuked from the pulpit. If believers request to be immersed, they are usually opposed by argument, dissuasion, and every possible influence. If they insist upon it, they are reluctantly immersed. But no conveniences are provided for the rite, and the influence of the pastor and the official members is decidedly against it. And if the parties have been sprinkled before they could perform an intelligent act, they are absolutely denied baptism on their own faith, and request. This falls a long way short of entire liberty on the subject of baptism. Will the HERALD advocate liberty of baptism among the Methodists, as *The Baptist Union* advocates liberty at the Lord's table among the Baptists?"

Certainly. We always advocate it. There can be but one baptism, according to the Scriptures; and if the candidate has received that, he never can be baptized

again. He has fulfilled all righteousness. One marriage vow settles the case, for the parties who take it, and all repetitions are vain exceedingly. So is anything called rebaptism. It is not baptism, it is putting into water with a formula that under the circumstances is profanity. The Church properly disapproves of profanity in any form, even if accompanied with prayers and plungings.

In all other respects, as well as in this, the Methodist Episcopal Church is free, and is the true Baptist Church. It censures its members for neglecting infant baptism, only as they are rebuked for neglecting any other known duty; it makes ample provision by the running Jordans, and not in tanks or hot water arrangements, for all who insist on exceeding the act of the Saviour, and not only wish to step into the river, as did He, but, unlike Him, asks to put under, all over. May *The Baptist Union* be alike liberal and consistent.

NO USE.—Great efforts are put forth to defeat Gen. Grant, yet no president has ever ruled more wisely or successfully. Abused as he was when at the head of the army, he wins now as he did then. He has reduced the debt almost four hundred millions; will have reduced it five hundred before his term expires. He has initiated civil service reform; he is the first president that ever adopted a just policy toward the Indians; he has suppressed violence in the South; he has handled England so that she has got to back out ignominiously or face the music he orders played. He has urged the acquisition of St. Domingo, an act that ought to be done, and will be done. He is modest, quiet, with only one infirmity, a cigar. If this were out of his mouth, we want nothing different than what he has given us.

He has appointed a very few relatives, but no more than such officials usually appoint, and hardly one of them to responsible or lucrative places. The people trust in him, and well they may. The movements of disaffected politicians never affect the public heart. No president, since Jackson, is so thoroughly beloved and trusted, not even Lincoln; for Lincoln, like all politicians, waited to be led. Grant, like Jackson, leads. If Grant is defeated, it will be by the enemies of the slave, and the Spiritualistic nomination will be confirmed, in fact, if not in form; Charles Sumner and Jefferson Davis for President and Vice-President, only their positions will be reversed. If anybody has not courage and principle enough to plant the mustard-seed of prohibition by voting for Black and Douglass, he should follow the man who is as honest as Washington, as democratic as Jefferson, as courageous as Jackson, as tender as Lincoln.

We learn that Bishop Jones, of the A. M. E. Zion's Church, will call his General Conference at New York, the first of May. Bishop Clinton has called one at Charlotte, N. C., the 20th of June. This was to prevent a union with the Methodist Episcopal Church. Bishop Jones and the regular Secretary call it at the Disciplinary time, and agreed upon place. This makes a division in the Church. It is understood most of the Northern churches adhere to Bishop Jones. This Conference will be ready to arrange for a union with our Church. We trust it will be formally effected or arranged for, before our Conference concludes its session. It will be the beginning of the coming back of all the wanderers to their mother. Let us hasten to meet the first of the returning ones.

The Golden Age brags that its first page is the best out. Well it may be, when it borrows from its neighbors. It is, however, original in its items of pseudo-Christianity. Here "none but itself can be its parallel."

Original and Selected Papers.

A MEDITATION ON OUR TIMES.

BY GEORGE LANSING TAYLOR.

Woe! woe to the world, when corruption and crime,
Like demons infernal hold revel sublime!
When bribery, lechery, perjury base,
Grow brazen, till Virtue is scoffed to her face!
When justice is bartered, and honor and trust
Are scouted, and righteousness trampled to dust!
When judges and courts are but scarecrows of straw,
And villains and outlaws frame mischief by law!
When horrors and barlotries swell like a flood,
With outrage and murder, till blood touches blood!

What monsters from Rome's rotting carcass e'er grew,
Like Tweed, Hall, and Connolly, Fisk and their crew!
What bandits and pirates since history's date
E'er stole a great city and captured a State!
O Civilization! Where, where is thy boast
To bring back to man more than Paradise lost?
The crowns of thine epochs are Babylon's work,
Tyre, Corinth, or Paris, or all—in New York!
Are Mylitta, Astarte, or Venus, in books,
More shameless than can-cans, more vile than Black-Crooks?—
Were the Mysteries worse, Saturnalia, all,
Than the drama to-day, or the demi-monde ball?—
Was Anacreon sweeter or lewder, by turns,
Than Swinburne or Whitman, Moore, Byron, or Burns?—
Were Ovid and Plautus, Boccaccio too,
More tainted and tainting than Balzac or Sue?—
Catullus, Propertius, Martial indeed,
Were they worse than Dumas? More disgusting than Reade?—
For taste or for morals—far nobler in art!—
Were they worse than Hans Breitman, Hays, Miller, and
Harte?—

Was Bacchus, aflame with the vine's ruddy spoil,
A match for absinthe, morphine, fusil oil?—
What slave-marts in Stamboul, where beauty was sold,
Like bagnios on Broadway in crystal and gold!—
Taygetus's caverns, the Minotaur's pen,
What were these to a demon like Rosenzweig's den?—
Chimæra, the Gorgons, the Harpies from hell,
Would flee from a Fury like Madame Restell!
O civilization, Philosophy, Art,
What's the worth of man's brain, if ye murder his heart!—
Society, culture, refinement, and power,—
Ind, Egypt, Greece, Rome, all had these in their hour;
But when virtue decays, and man's soul is a slave,
What, for systems or races remains—but the grave!

O Christ, must it come?—Must our Star of the West,
Time's fairest and grandest, expire with the rest?—
Go out, like a meteor, quenched when its rays
Seem brightest, exploding in ruin and blaze?—
Thine, thine, Christianity, thine is alone
The power all-restoring. While empires have flown,—
While races and languages, peerless and strong,
Have faded from story or live but in song,
Thou, thou hast soared upward sublime o'er their fall,
While nations unborn have leaped forth at the call;
And greatness unwritten and glory unsung
As worlds from God's hand, in thy pathway have sprung!

Soar onward, celestial, invincible power!
Earth glows in thy radiance, and brightens each hour!
Rise, Christ-Sun, all-healing, all-glorious, benign,—
Shed o'er us the light of an epoch divine!
As Winter's stern fetters, and life-chilling snows
Dissolve, when sweet Spring from the equinox blows,
Till the rills bubble forth, and the blue-birds and flowers
Chase March into April, and May's happy hours,
So melts the cold, tyrannous empire of sin
From hearts and from nations, while heaven brings in
The bliss that the angels o'er Bethlehem poured,
The joy of all ages, the birth of the Lord!

Fade, fade from our vision the false and the vain;
Come heartfelt simplicity, truth without stain!
Come mercy, distilling as dew on the rose!
Come frankness with friends and forgiveness for foes!
Come ardors of Eden, inspired from above,
Change passion to purity, lust into love!
Bid hatred and outrage and infamy cease!
Change malice to meekness, and murder to peace!
O, mould man's wild nature, and melt and subdue,
Purge out the Old Adam, and bring in the New;
Till the world is redeemed, and the Dragon is slain,
And Jesus on Earth as in heaven shall reign!

THE CONFLICT OF RACES.

BY REV. DR. A. WEBSTER.

Man, under the influence of human depravity, is inclined to be selfish. The heart instead of expanding with the generous impulses of love and good-will to all, contracts under the narrow influences of self-gratification to the limits of one's own little circle. We see this spirit of antichristian selfishness developed in the exclusiveness of devotion to family interests and national ties, which often come in reckless conflict with the welfare of other families and nations. The history of the world affords many painful illustrations of this prominent feature of fallen humanity. The Gospel, in all its features, is at war with this principle. Not that it requires that we love ourselves less, but others more. It changes the orbit of our being, and the heart purified by grace, instead of making self the centre and circumference of its being, recognizes the principle of love supreme to God, and that of love to its fellow in-

telligent as to itself. The great conflict of Christianity is to overcome this absorbing power of self-devotion, and turn the heart from itself to God and the great interests of humanity. The Jews were cursed with a spirit of caste, and they wondered that the Lord Jesus Christ could so slightly regard their prejudices. He was found eating with publicans and sinners. So strong were the prejudices of the early disciples that a miracle was required to convert Peter out of his preconceived notions of excluding the Gentile world from the blood-bought privileges of the Gospel. If the Gospel ever becomes universal in its triumphs, we anticipate that it will forever hush the sound of war, dissolve all of those national prejudices that array man in conflict with his fellow-man, and unite all the nations of the earth in the bonds of a peaceful brotherhood.

It is unfortunate that in a nation like ours, anything should be done to perpetuate in selfish and distinct fragments the diversified population of which we are composed. If we reach no higher plane of Christian benevolence and sympathy, we should become at least so thoroughly Americanized that we should blend in harmony with its peculiar form of government, and not be contending for foreign idioms and customs at war with the genius and spirit of our American institutions. Foreigners should learn our language, submit to be governed by the sovereign people, and with a spirit of true patriotism labor to promote our national development and prosperity. All who make America their chosen abode, should seek to be truly and generously Americans. In elections to office we are to be governed by principle, and place those in office who are the best prepared with unselfish fidelity to discharge the duties of office. No persons should be elected to overlook the public good by acting for some particular clique or party. The Irishman elected as an American citizen to the responsibilities of office, cannot act in exclusive reference to the interests of the Irish, or the German for the Germans, but for the public good. When this is overlooked, and one fragment of our population is arrayed in hostility against another, it must greatly mar our national peace and prosperity.

We have now an extensive colored population in this country. It is true that most of these were born upon our soil, and know no other home but America. It is also true that this race have been unjustly deprived of their rights and means of intellectual and moral improvement in this country; but in the wonderful providence of God they are now American citizens in the full sense of that term. They have the same right to office of white citizens, and should, as far as possible, have the same opportunities for success in the great conflict of life. But the colored man and his friends ask too much, when they urge his claim to office or position, in Church or State, on the merits of his race or color. It is perfectly right and consistent to say that he should not be rejected from any office on account of race or color,—that he should have in this respect the same rights of the white American citizen; but when it is contended that for this reason he should be promoted, the argument implies too much. If a white man is not to be elected to office because he is white, then a colored man is not to be elected because he is colored. Complexion among American citizens is not to be regarded as a qualification or disqualification to office. Capacity to discharge the duties of the office can only be reckoned among the qualifications for office; and as complexion of itself cannot be regarded as a qualification, it has properly no place in any controversy in reference to fitness or unfitness for office. It is very unfortunate in the recent history of political events in the South, that persons are often run for office simply on the fancied merits of complexion. This leads to an unfortunate conflict of races. The whole argument and conflict is seemingly based on the supposition of a radical difference between white and colored people, that a white man cannot do for a colored man, what a colored man can do for his fellow: that the interests of one race must of necessity be in conflict with the interests of the other. But we have yet to learn the great difference which God has made between the white and colored, save in the mere matter of complexion. They are both made of one blood, both belong to a race of sinners, both have been redeemed by the same Saviour, and both may fondly cherish the hope of the same blissful immortality. A Southern doctor of divinity tells his readers, that if the colored people had the power they would no doubt put in a colored man president of these United States. This we must confess would be likely to be the result of his assumed difference in white and colored people. But can this good doctor tell us why the colored people of this country should not be perfectly satisfied with the complexion of such a president as Abraham Lincoln, or even that of President Grant? If President Grant had a different complexion, with the same ability that he

now possesses, should not the American people be as well satisfied with him as now? Can any one give a good reason why the colored people of the Methodist Episcopal Church should not be satisfied with the complexion of our present Episcopal Board? If, on the other hand, supposed with the very same fitness for the position, they were all colored, would there be any just grounds for the complaints of the white membership of our church that they were not duly represented in the complexion of the Episcopacy? If the time should come when there will be no wicked prejudice against color, there would be an end to this unscriptural and antichristian controversy about a colored Bishop. The Church would then elect men to office on the basis of qualification, with no more regard to the color of their skins than what is now had to the color of their eyes.

It is now high time that the old Methodist Episcopal Church, whose destiny is to occupy all of John Wesley's parish, should act in noble disregard of color prejudice; they should elect men evidently called of God for the office, without stopping to inquire the place of their birth, or color of their skins. If a colored Bishop should be elected for the purpose of killing color prejudice, he would have no special mission among colored people, but should preside over those white Conferences that may be regarded as the most seriously affected with this unchristian spirit. If our next General Conference in its official action shall recognize this spirit of caste, and undertake to regulate it by separate Conferences and sittings, our Church will by this means foster a conflict of races, and indicate a policy that must ultimately ruin our work in the South. It will put us on a level with those caste churches of this section that are being blighted by their blind adherence to their oft-repeated libel on God and humanity, that different rights and privileges are justly based on difference of complexion. Caste is a sin, and cannot be regulated by legislation; like all other sins, the only consistent legislation is an entire prohibition.

The colored people of the South ask no favors on the account of color, and if the Church will only treat them as its white members, they will not complain. They ask only to be elected to office on the principle of fitness for the duties which the office imposes. They are solicitous that the terms white and colored should not be used among us, as brethren of the same Church, but that we should be one in Christ Jesus. If the Church can be thus united, it will accomplish an important work in preventing a political conflict of races, and procuring that national peace and harmony that will be conducive to prosperity in Church and State.

CAN A GOOD CATHOLIC BE A DARWINIAN?

BY PROF. W. N. RICE.

This question may not be a very practical one for our readers, as few of them are likely to be numbered among the adherents of either of the doctrinal systems involved, still less to attempt a reconciliation of the two. The question is interesting, however, since it has furnished the occasion of one of the spiciest scientific controversies of the last few months; and since the *proof* of the affirmative involves *a fortiori* the conclusion that a Protestant Christian is at liberty to adopt the general theory of evolution.

A few words may introduce the disputants to our readers. Yet one of them at least needs no introduction.

"His fame on all the winds has blown."

Foremost among the scientific assailants of Christianity, pre-eminent in this generation, though perhaps unjustly so, as the object of "The good man's fear, the bigot's hate," his name is honored wherever nature has a student, and his influence lamented wherever nature's God has a worshiper. As a scientist he is characterized by the extent of his learning and the bold originality of his views. His theories, sustained by vast knowledge of the facts of nature, are always worthy of study, though not always worthy of adoption. As a writer he is remarkable for the crystalline clearness and brilliancy of his style. Clearness of thought, united with clearness of expression, gives a wonderful cogency to his argumentation. The reasons of his opinions he impresses upon the mind of the reader as they exist in his own mind. They form an image not blurred and dim, but sharp in outline and perfect in shading. Through the perfect medium of his style, the reader sees as the author sees, and therefore judges as the author judges. Never failing to be understood, he seldom fails to be believed. Except when under the influence of strong prejudice, he is a model of candor. In purely scientific discussion with men whose learning commands his respect, he admits objections to his views with the most generous frankness, seeming to care only for truth. But in dealing with men eminent in other departments of science, but comparatively ignorant

of that in which he has achieved his fame, with theologians whom he supposes to be ignorant of all science, and with those, whom, for any cause, he considers incompetent to form an opinion on the question at issue, he exhibits the fiercest intolerance. If he reminds us of Macaulay by the brilliancy of his style, he does so yet more by the bitterness of invective in which he delights to indulge. Combativeness seems to be a ruling principle of his nature. We have heard of the Irishman who, seeing a row in progress, leaped from his carriage, and struck out right and left, ejaculating, "Lord direct me to the right side." Our author resembles the Hibernian hero in all except the praying. Bitterly as he resents any trespassing in biological fields on the part of others, not to the manor born, he does not hesitate to chase his opponents into any territory where he may fight them. Psychology, ethics, philosophy, politics, scholastic theology, Biblical exegesis: he is ready for a controversy on each and all of these subjects, or any others. The tone of his writings on scientific subjects which involve some theological prejudices, is such as to suggest a doubt whether his aim is to expound the teachings of science, or to assail those of religion. Decrying the odium theologium which has too often intruded itself into scientific controversy, he exhibits an odium antitheologicum, which is equally unscientific. But we need not go on with the portraiture. Rough and imperfect as is this outline sketch, our readers have doubtless already recognized the features of Thomas Henry Huxley.

Little more than a year ago, the opponent of Huxley was almost unheard of by the general public, though favorably known to scientific men as a painstaking and conscientious anatomist who had made quite valuable contributions of facts and arguments to various important questions. The comparative anatomy of man and apes, and the difficult, but attractive subject of vertebrate homologies, are among the subjects upon which his investigations had thrown additional light. These studies prepared him well for the appreciation of the great question of organic evolution. The results of his investigations were at length given to the world in a little book on the "Genesis of Species," which was almost universally admitted to be the most important contribution to the great question of biological science since the publication of Darwin's immortal work a dozen years ago. Scientific men recognized the thorough scholarship which formed the basis of the work; philosophical men applauded the ingenuity of the reasoning; religious men respected the author's devout and reverent spirit; and truth-loving men of all shades of belief and unbelief, welcomed a disputant who, in the midst of violent prejudices, could think with candor and write with courtesy. And so, in a sudden flash of well-deserved reputation, the world read the name of St. George Mivart.

Mivart is a firm believer and able defender of the doctrine of evolution. He believes that the introduction of new species constitutes no exception to the universal reign of natural law. He deems it unphilosophical to imagine a special miracle for the introduction of each new form of life. He believes, however, that Darwin's principle of natural selection, far from being the exclusive agent in the process of organic evolution, has played but a subordinate and incidental role. He maintains, also, in opposition to Darwin, that the spiritual nature of man is so radically different from the physical endowments of the brutes that it could not have been evolved from them. In opposition, alike to the Christians who have feared and hated the evolution theory, and to the infidels who have exulted over its progress as involving the downfall of Christianity, he maintains that it is in no respect inconsistent with a sound theology, natural and revealed.

[To be continued.]

A STUDENT'S LETTER FROM ABROAD. UP THE RHINE.

Englishmen. — Hatred of Germans. — English Character. — Amusing Incidents. — A Comical Acquaintance.

At the steamboat wharf everything is in confusion. The majority of the passengers "up the Rhine" are Englishmen. They usually invade the Continent from this direction, and this year the Germans say that there are more than ever before. You can pick them out at railway stations, and on the steamboats by the amount of noise and trouble which they make. A German knows one as far as he can see him, and hates him the worst of anything that crawls. Nothing gratifies him so well as to see an Englishman in some ridiculous posture. At the theatre he always comes into the stage as "Spooney," and is made the butt of every joke. The bare sight of him convulses the fifth gallery with roars of laughter. I remember seeing a fine painting in a store window at Munich. It represented a party of English excursionists attacked by an enraged bull.

The party were scrambling over a rail-fence, while the furious animal was engaged goading a red covered guide-book which had attracted his attention, and was now hastily left behind. The men were all over, and the ladies were left to take care of themselves. The former had their hair parted behind, for a German never thinks of an Englishman without back hair. The people came in crowds to see this really fine painting. They blockaded the sidewalk, and obstructed passage through the street. Nobody could laugh enough. The country people came and laughed, and went and came again.

The steamboat we said was crowded with Englishmen. They always want to fish, and here on the Rhine they take out their lines, bait their hooks, and begin to troll. Everybody but an Englishman knows that you couldn't get a fish within two hundred rods of a moving steamboat. But that is no matter, they fish everywhere, I suppose, for the sake of keeping their hand in. Here is a fellow with his line right over the stern of the boat. I wonder what he expects to catch in the trail of a propeller. Two German friends have resolved to play a joke upon him; one goes up to him, and the following dialogue ensues:—

German. How do you like the Rhine?

Englishman. Don't like it! Plenty better scenery in North Wales, and I have seen brooks where you could catch more fish in a minute than you can here all day.

German. Are you going up into the Dragonfels?

Englishman. No! German. Have you read the Rhine Saga! Englishman. No! German. Have you had a bite? Englishman (emphatically) No!

While this conversation is going on, our other friend has gone down into the cabin, drawn the Englishman's line carefully in at the window, hitched a smoked herring to the hook, and then thrown it out again.

John Bull turns his attention once more to his pastime, and thinks he feels something on his hook; highly excited he begins to pull in. People congregate to see the Rhine fish, on the arrival of which roars of laughter are sent up from all parts of the deck. The subject of this mirth imagines himself outrageously abused, and seeks the captain of the ship. This latter individual tells him that he ought to enter his complaint in a book which is kept for that purpose. The book is produced, and the complaint entered. It is high time when salt water fish presume to swim in fresh water rivers.

These two gentlemen on our right are also from Great Britain. The historical and legendary associations of the Rhine do not interest them, for they have never read the former, and won't purchase the little volume of "Rhine Saga" which is offered to every traveler. These grand picturesque old castles which crown every height, and sit perched upon the top of every steep rock, — the points of departure for many an army during the crusades — they won't buy a map and don't know them by name. I asked one of them what he thought of the scenery, and he said they had better at home. Did he stop long at Coblenz? No, the steamer staid there over night, but he thought he wouldn't go ashore. Did he propose to stop anywhere? He thought he might when he got to Switzerland. I asked him how he expected to appreciate the scenery if he went up the river as though he was shot out of a ten inch mortar? but he made no reply. "The Lorelei" is the name of a magnificent rock which juts into the Rhine at one of the most picturesque points. There is a very beautiful legend connected with it. Heine has told the story in a little poem which every German child knows by heart. As the Saga runs, a beautiful girl used to sit upon this high rock every night, and comb her long black hair. She sang at the same time in the most melodious manner. Several lovers had attempted to reach her in a boat, but the current whirled ever fiercer as they approached the rock, and always compelled them to return. At last one night a lover more earnest than the rest, resolved to reach her or perish in the attempt. Her voice allured him on, she bent over the waves, but only to see the youth swallowed up in their depths. She never sang again upon the Lorelei.

I had just finished relating this story to my English neighbor, when he broke out with the exclamation: "Now, that fellow was a jackass! He better have gone down to Coblenz and walked across the bridge." It won't alter anything if I remark that Coblenz is perhaps forty miles distant.

We find all sorts of people on these Rhine boats. I have just made the acquaintance of two young men — a very comical affair. One is a Frenchman, and understands neither English nor German; the other is a German, but wholly unacquainted with English and French. I myself have a speaking knowledge of neither French nor German, and yet we three have been talking together all day, and understand each other quite well. There is a great similarity between English and German, on the one side, and English and French on the other. There is scarcely a word in our language which

does not bear a resemblance to one or the other of these languages. Latin was of great assistance to us, and when this failed the objects themselves were brought into use.

We have all three agreed to go to the same hotel in Mayence. The French student has shown me his diploma, which he says is just as good as a passport everywhere except in Austria and Italy.

I will write my next letter from Worms.

DEATH OF "DR. DULCIS."

The following death-bed scene is taken from "Lord Bantam," reviewed in another place:—

"The room in which Dr. Dulcis lay dying was a large one, with its outlook towards the square, the trees of which were a strange pleasure to him as they waved to and fro outside his windows. He had asked them to raise the blind that he might look once more on the gay spring sky, and the familiar branches, and the twinkling leaves. Kelso was there, and Mrs. Dulcis.

"Those leaves," he was saying, "on their background of glorious blue, remind me of man on the panel of eternity. That never passes or alters, though clouds may intervene to darken it: these die and fall, and are blown away. Whither?"

"Ah!" said Lord Bantam, as he and Sophronia silently saluted their friends, "Whither, Doctor Dulcis? Who can answer that question?"

"Philosophy cannot, my dear young friend," cried the Doctor. "Positivism declines to do it — Eclecticism strives to ignore the question — and all men lie down before it and wonder."

"He paused a few minutes, gazing steadily into the outer light, and smiling to himself.

"I am looking out into the heavenly sunlight from the gloom of this room. This is a true emblem of our souls, prostrate, weak, helpless, hardly able to cry out, darkened in by the curtains of ignorance, folly and sin — and out there, THERE, the supernal sun-glow, immeasurable and everlasting!"

"He turned to Lord and Lady Bantam.

"My young friends," said he, "it is well that you, in the zenith of life and prosperity, and intellectual activities, should look upon this scene. Here am I stretched upon the rack of the inevitable. There is no Eclectic formula for our conduct in the valley of the shadow of death, except obliviousness and resignation. For me there is more — there is life and hope and peace. Christ is here with help and promise. Christ goes before, and clears a shining way. I needed just now a friendly hand to draw you curtain, and let in the fullness of the sunlight. So we all need the loving hand of Christ to unveil for us the curtained abyss of God's shining infinity — Christ only! These words he repeated several times, 'Christ only!'

"Bantam, respecting the dying man's enthusiasm, replied with a whisper of sympathy.

"Doctor Dulcis looked round for his children; the haze was dimming his eyes. They were called in. The fair-crowned child of former days was now a fine young woman, and the velvet-coated boy had developed into a jacketed stripling, with student paleness and melancholy eyes. As they all drew near his bedside, he gave them one by one his blessing, and charged them to meet him in heaven, with a confidence as great as he would have shown in engaging to meet them at the house of a friend.

"Now," said he, "sing our Sabbath hymn, Virginia. I cannot blow the bellows for you now, but you need no music! I think I hear another organ playing, but it sounds far away. 'The sands of Time are sinking.'"

"As he folded his hands on his bosom, and lay back on his pillow, the children set up softly, to a plaintive air, the song he had asked for:—

"The sands of Time are sinking,
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

"Just then a brighter smile transfigured his pale features as sudden sunlight glints over a corn-field. Mrs. Dulcis clasped her hands, and hung over him, looking eagerly down into the face that was upturned towards her and heaven. It was now only a Parian mask with a stony smile. Doctor Dulcis was no longer there.

"Not a word was said. The widowed woman was weeping in Sophronia's arms. Kelso had buried his face in the pillow near which he had been leaning, and his hard northern frame shook with emotion. The choristers, divining the awful mystery, broke into sobs subdued by their fear. Bantam restrained himself only by a powerful effort, and finally rushed from the room.

"The Eclectic religion had its practical beauties, its brilliant esthetic attractions, its noble sentiments and principles, its healthy incredulities, but the young lord questioned in his soul that hour if it could ever make men face death as they would look upon sunshine and roses."

It was a good turn a Bangor German made to some boys who serenaded roughly his second marriage, because it followed so soon after the first:—

"I say, poys, you ought to be ashamed of yourselves to be makin' all this noise ven there was a funeral here so soon."

For the Children.

NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleams a sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now,
Esther the beautiful mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet songs of Solomon;
Isaiah, Jeremiah then
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Sweet Joel, Amos, Obadiah's;
Next Jonah, Micah, Nahum come,
And lofty Habakkuk find room;
While Zephaniah, Haggai calls,
And Zechariah builds his walls;
And Malachi with garments rent,
Concludes the ancient Testament.

LITTLE GRETCHEN.

BY MRS. R. H. WOOD.

CHAPTER III.

The silence which followed the last words of Mrs. Wolsonholm was broken by the arrival of a sleigh-party, which came dashing up in great glee.

"Hurra! if there isn't our son Tom, and all of our New York cousins," said Mr. Wolsonholm, and in a moment more he was out at the door to give them a welcome.

Mrs. Wolsonholm had left the table to meet the ladies, and help them off with their wrappings, and prepare the table for the additional guests. In the meantime Gretchen had left the table, and seated herself upon a hassock in the corner of the room.

The servant in passing in and out, did not observe Gretchen, for she was very quiet, I assure you, not knowing what to do with herself. She feared to remain, and was about to ask the table-girl if she might go to the kitchen, as the party entered the dining-room. The ladies were dressed in long trailing dresses, heavily trimmed with laces, and wore gold chains and charms, which greatly increased Gretchen's timidity, and she began to look for an opportunity to go out of the room. Just then Mr. Wolsonholm missed her, and asked his wife what had become of her.

"Indeed, I don't know; I had quite forgotten her," said Mrs. Wolsonholm.

Now, Gretchen knew that she must not keep quiet any longer, so she got up from the hassock and stepped forward where Mr. Wolsonholm could see her.

"Ah, there you are! Well, as we have company, you may go out with Cate until we have finished our dinner."

Gretchen left the room, and went in search of the kitchen; but instead of finding the door of the kitchen, she entered the store-room, and who was there but Sambo.

Now Sambo was a large, colored man, who waited upon the family generally.

"What's yer want in here?" asked Sambo, gruffly.

"I want to find the kitchen," said Gretchen, frightened almost out of her wits.

"Dar's de kitchen door ter de lef' hand," said Sambo.

Gretchen opened the door, and in her haste to get out of the way of Sambo, she ran against Cate, who was carrying a hot pudding to the dining-room, and threw it from her hands to the floor; upon which Cate said in a loud voice, "You little brat, what in airth you here for?" Gretchen stood pale and trembling with terror, not knowing what to say, or where to go.

Sambo, hearing Cate's angry words, came to see what had happened. He looked at the pudding which lay smoking on the floor, and then burst into a loud laugh, and said, "Guess massa 'll get nuff ob dese chillen, nuffin but poor trash like dis here."

"An' sure," said Cate, "what 'll be done for the pudding?"

At this moment the bell called Cate to the dining-room. "Cate, bring the pudding," said Mrs. Wolsonholm.

An' sure the pudding's on the floor, ma'am, but it's none of the fault of mine, for the child yer honor brought into the house, ran agin me, and threw it out of my hands; indeed she did, ma'am."

"Never mind; what can't be helped must be endured. Bring us some pie, that will do, Cate."

Cate went for the pie, and returned immediately with it, saying the little girl was a very stupid child to spoil the pudding in a strange gentleman's house, and never mind it at all.

"What is she doing?" asked Mr. Wolsonholm.

"Indade, its nothing that she's doing but lying on the floor like a baby."

"Excuse me," said Mr. Wolsonholm, "I must go and see about this." And he went to the kitchen.

"Poor child," said he, as he raised the fainting child in his arms. "Sambo, bring me some water, and be quick about it. Cate, bring me the camphor; you are the stupid one, to let a child faint, and not know it. Come, be quick! Here, Sambo, rub her hands and see if you can't help bring her to herself; go, stupid dolt."

For a few moments all was bustle, some running one way and some another, for those in the dining-room hearing the loud voices, ran to the kitchen. It was not long, however, before Gretchen opened her eyes and saw that something unusual had occurred, and said, "O dear! what has happened?"

"You have nothing to do but be quiet; you will soon be well again," said Mrs. Wolsonholm, very kindly.

"Yes, you'll be as happy as a lark before night; for I'm going to give you a splendid sleigh-ride. Sambo is to put my span of greys into our double sleigh, and Mrs. Wolsonholm and her young niece are going with me to take you to your home, and the rest of the company are going in their sleigh, and we shall be a gay company, I assure you. Now what have you to say to that?" asked Mr. Wolsonholm.

"Why,—," said Gretchen; and her lips quivered as she tried to speak.

"Ho, ho! you aren't going to cry about it, are you? don't like it, do you?"

"O, I do like it ever so much, sir; but then, you know, I'm a little match girl, and they never ride with fine people."

"I'll take care of that, little miss; but where are your matches that I'm to buy?"

"They are in my basket; I left them with my hood and cloak."

"Very well; you may go and bring them here."

Gretchen went and brought them to Mr. Wolsonholm, who gave them to Cate to put away, and taking his pocket-book, he gave her a dollar.

"They are not a dollar, sir, only fifty cents."

"Then you may have the fifty extra to do with as you please."

You ought to have seen how Gretchen's eyes sparkled at hearing this, and her face was full of happiness; for when people are happy, their faces always show it. Don't you know that your face is the tell-tale of your heart? If you are angry and ugly your face will look ugly, and no one likes to look at an ugly face. Some people have very handsome faces, yet no one likes to see them, because they are cross and sour. Be careful, children; if you wish to have pretty faces you must keep a good temper, and then if your faces are ever so homely, they will have a pleasant look, and people will love you.

It was not long before the sleighs were brought to the door, and all were ready for the ride.

"Now," said Mr. Wolsonholm, "I will go ahead, for we are going to Vosack, and Gretchen must show us the way."

"Yes, go ahead, uncle," said Mr. Hodgdon.

To be continued.

THE MASTER IS ALWAYS IN.

One day a lady came home from shopping. Her little boy didn't meet her and throw his arms round her neck, as he was in the habit of doing, to show how glad he was to have her come home again. Instead of this, he seemed to be afraid to look his mother in the face, and kept out of her way as much as he could all day. His mother thought it very strange, and wondered what was the matter.

At the close of the day she found the reason. When she was undressing him to go to bed, he said:

"Mother, can God see through the crack in the closet door?"

"Yes," said his mother.

"And can He see when it is all dark there?"

"Yes," she said, "He can see us at all times, and in all places."

"Then God saw me," said the little fellow. "When you were gone out, I got in the closet and ate up the cake. I am very sorry. Please forgive me," and he laid his head on his mother's lap, and cried bitterly.

"Johnnie," said a man, winking slyly, to a clerk of his acquaintance in a dry-goods store, "you must give me extra measure. Your master is not in."

Johnnie looked up into the man's face very seriously, and said, "My Master is always in."

Johnnie's master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnnie's motto: "My Master is always in." It will save us from many a sin, and so from much sorrow. — S. S. World.

During the Methodist Conference at Worcester, the following dialogue was overheard between newsboys: "I say, Jim, what's the meaning of so many ministers being here all together?" "Why," answered Jim, scornfully, "they always meet once a year to exchange sermons with each other."

ENIGMA, No. 3.

I am composed of five letters.
My first is in June, but not in May;
My second's in week, but not in day;
My third is in gas, but not in oil;
My fourth is in ground, but not in soil;
My fifth is in last, but not in end;
My whole to us, is a very dear friend.

SEABROOK, N. H.

M. A. C.

ANSWER TO ENIGMA, NO. 2.

"The Lord shall endure forever: He hath prepared His throne for judgment. And he shall judge the world in righteousness." — Psalms ix. 7, 8.

SOW BESIDE ALL WATERS. — *The Watchman and Reflector* gives this illustration of the power of personal effort: —

At the last meeting of the Troy Praying Band, in Boston, the following letter was read by the leader. It was received by him while in this city.

The faithful brother referred to was recognized by him as a member of the same Church with himself, and one of its most quiet and unpretending laborers.

MR. JOSEPH HILLMAN. Dear Sir: — I am sitting in the ladies' room of the Troy and Boston Railroad, waiting for the train to start for Rutland. While sitting here my thoughts went back to last August, when I got on the cars at Rutland. The car was full, so I occupied the same seat with a man from your city, and I have often thanked God for that few hours' ride; for he commenced a conversation about Christ, and related to me his experience. I was led to think of the danger I was in. I was a poor sinner without hope. I said to him that I would seek Jesus, and he gave me such advice as he thought I needed. I felt very bad for four days, when light broke in upon my poor soul, and I am now rejoicing in a Saviour's love. I thank God for the stranger that taught me the way to God. I wrote down his experience, as far as I could remember it, and I have read it to many of my friends. It seems that God is in it, for I have seen some of them inquiring the way to Jesus. The reason I write this to you is because you are the leader of the Praying Band, and if you come to Rutland, try to get him to come with you, for he said he was a Methodist, but I do not know which Church he belongs to. He gave me his name as ——. If I never see him to thank him, I will ever continue to pray for him. Forgive this liberty from one of Christ's children.

An Andover Professor relates that when in Europe he called on a physician, who told him to take recreation. "What recreation shall I take?"

"Go to the theatre," said the doctor. "There is no theatre where I live," replied the Professor. "Then go to the opera." "There is no opera." "No theatre! no opera!" exclaimed the astonished doctor; "what do you have for amusements?" "We have sewing societies," was the ready response. "Pray, where do you live?" asked the doctor, in despair. "In Andover," responded the Professor, with a twinkle in his eye. "And where is Andover?" "Next to Tewksbury!"

That showed the Professor needed no recreation. He was a well of vivacity in himself.

Probably this is the same professor who when a simple-minded youth brought him his trial sermons, and had received them back several times horribly cut up, at last had one returned without a scratch. Delighted at this result, and fancying he had attained perfection, he met his teacher shortly after, and said, "I perceived that you did not criticize my last sermon at all. I am glad it pleased you. Will you tell me what hymns I had better use in preaching it?" "Well," replied the "next to Tewksbury" Professor, "the first hymn I should give out, would be, —

"Now I lay me down to sleep."

This doctrine of a spiritual purification by purgatory does not take into account the real enormity of sin as the voluntary transgression, by an intelligent being of the known will of God; but proceeds upon the old Pagan philosophy that sin is a physical contamination resident in the flesh, which may be exterminated like a cancer by the knife and the fire. Beside, if purgatory is a necessary prelude to heaven for sinful souls, why pray that men should be delivered from it? Moreover, this notion of a purgatorial purification changes the whole basis of salvation under the Gospel, from grace through Christ to desert through obedience rendered and penalty endured. When a soul emerges from this purgatory into heaven, how can it praise Christ for a purification which it has wrought out through its own sufferings? — Dr. J. P. Thompson.

THE GREGARINES. — There was quite an outcry a year since against these animals, which were charged with inhabiting the hair of the dead; and when this acquired treasure was added to the "glory" of the belle, it was said to eat its way into the brain, if any be found before a waterfall. From *Nicholson's Zoology*, the only text-book that gives fair treatment to the invertebrate animals, the Gregarine is seen to be the very lowest of them all, as far as we know. It has even no stomach nor power of digestion, and can only live in the digestive cavity of worms, or similar animals. The gregarine, an exception to Peter Pindar's rule, is tormented by no parasite. The process does not extend *ad infinitum*.

EMPIRE STATE LEGISLATIVE MATTERS.

Our reform Legislature is doing some things, and some things it is not doing, in the way of reform. There is a growing opinion that the legislature itself needs reforming. Somehow those matters it was supposed would engage immediate attention, are wondrously delayed. The bill for the new charter for New York drags along, while Oakley Hall, true to his old reputation as a lawyer, has managed to defeat the effort to cast him from his office by action in court.

The Erie abominations seemed likely to go wholly unrebuked until the revolution in its management took place in New York. Then they passed the bill, touching those matters, apparently, because they saw it could have no particular effect. It is due, however, to much of the opposition to this measure, to say that it arose from the fact that the road in itself has been much better managed under the control of Fisk and Gould, than ever before. This has been specially true in reference to local traffic. Consequently, the people along the line of the road, that is, of the counties bordering Pennsylvania, fearing a change might affect them unfavorably, thought it better to "let well enough alone." This was wholly selfish in them. But this is a selfish world.

Some curious features have marked the case of a Senator Wood, a republican—there are two of the name, both republicans, but very different men. He was a member of the last Senate, and voted for the iniquitous measures of Tweed and Gould. It came out that he had received pecuniary favors from these magnates, which had a suspicious look, and a committee was appointed to investigate. After considerable delay, the committee reported the case, confirming the suspicions of corrupt practice. And now another long delay. At length a republican senator brought it up, with a resolution to expel the guilty party. This has been delayed from time to time, until finally, it has just been disposed of by this action. A democratic senator offered a substitute to immediately postpone action, on the plea that the corrupt practice having been in a former Senate, it was not incumbent upon the present body to take this extreme action. This was sustained by the democratic vote, together with the votes of three Republicans, who were also members of the last Senate.

Our local Prohibition bill still hangs on some of the books that seem scattered along in the course of legislation, on purpose to catch and delay every measure calculated to promote good morals.

We have just had our municipal election in this city. It was reported, and seemed readily accepted that the canvass showed the election, of the present incumbent, a democrat. But it comes out, that in one election district, a strange discrepancy between the number of votes reported for the mayor elect, and certain known facts, are strongly suggestive of false counting. It appears, too, that in the midst of canvassing the votes, the gas was turned, and some considerable time elapsed before light was restored. And then, finally, the police departed, and the room was filled with roughs. In this condition of things, the republican inspector, who hesitated to sign the returns, was induced, under threat of violence, to affix his name. The Recorder, and a majority of the Common Council are republican, and the mayor probably will be. P. P. H.

ALBANY, April 10, 1872.

QUARTERLY MEETING OF THE TRACT SOCIETY—MORE MONEY NEEDED.

Our Tract Society held its second quarterly meeting on Wednesday last, Mr. T. A. Howe in the chair. The report of the Treasurer showed a balance on hand of only \$890.21. Bills now due will reduce this to \$11.53. The grants for the quarter at New York were shown to be 767,008 pages of tracts, and 1,877 copies of the *Good News*. Besides these grants \$500 had been sent to Germany as the balance of last year's appropriation; \$300 in gold to Kiukiang, China; \$420 gold in Sweden. Appropriations were made as follows: For the Foochow and Peking missions, China, \$1,500 gold; for India, \$1,500 gold; for Germany, \$1,000.

These appropriations were made in faith—faith in the fidelity of the preachers in presenting the claims of the Society to their churches; faith in the liberality of the people. That the sums granted to the foreign missions are needed is beyond reasonable question. The press is indispensable to the rapid spread of Gospel knowledge, both in heathen and nominally Christian lands. It is, in no mean sense, the John the Baptist of the living speaker, "going before" him into manifold places to "prepare his way," and speaking to multitudes whose ears he cannot reach. Take India for illustration. The diffusion of Christian thought in that country is vastly wider than can be accounted for by the preaching of missionaries. It is penetrating every part

of society, and quietly undermining the old faith of the people. Honest Brahmins admit this, and lament the coming overthrow of their religious system. Whence has this effect proceeded, if not in a very eminent degree from the press? The tract is doubtless to be largely credited for this preliminary success. But every Christian thinker knows that the overthrow of an old faith is not necessarily followed by the immediate acceptance of a new and better one. A dangerous *interregnum* of unbelief has to be met and overcome. Here, again, the agency of the tract is demanded to commend that faith in Jesus which history shows to be the only faith that brings rest to the weary-hearted, pardon to the guilty, and power to the weak. For means to scatter the story of this life-giving faith our missions look to the Tract Society, which, in its turn, looks to the churches. Shall it look in vain? A point has been reached at which the Society must recede, abandoning the duty of sustaining our mission presses, and throwing it back upon the Missionary Society, or receive a larger income through its collections from churches. Hundreds of churches now receive back the full amount of their collections in tracts and *Good News*, leaving nothing to the Society for its constantly increasing foreign work. This should not be. Every self-sustaining Church should add a generous margin for this blessed work to the amount it contributes in liquidation of the grants made to it by the Society. Nay, this must be, or the Society must "beat a retreat" from its foreign fields. Will the churches reduce it to this dilemma?

We judge not. With these facts plainly set before them, the preachers will plead for larger contributions. The people will generously respond.

DANIEL WISE, Corresponding Secretary.

Our Book Table.

LITERARY.

HISTORIC AMERICANS, by Theodore Parker. H. B. Fuller. Mr. Parker's friends did the best thing they ever did for his fame, when they collected these four orations into a volume. His discourses on religion, and other sermons, will darken his reputation as years increase. Every great infidel grows blacker in the brightness of every growing Christian age. The doom is on them. The faith of the Christian alone preserves the name of Julian, and preserves it with its undevorable surname, "The Apostate." So it keeps Celsus unfortunately eternally green. So does it preserve in unhappy immortality the names of Hobbes, Bolingbroke, Voltaire, Rousseau, Tom Paine. The Free Religionists of to-day may attain a like undesired immortality by a like concession of Christianity, as the flags of conquered nations keep their memory green in the halls of the conquerors. Mr. Parker will escape in part this calamity, by his faithfulness to a current reform. Entering it late, and bringing with him his antichristian weapons, he still employed some of his superior powers in the defense of the right against a powerful wrong. This book is a contribution chiefly to that end. It contains portraits of Washington, Franklin, Jefferson, and John Adams, written from the twofold and contrary stand-point of antislavery and antichristianity. Every one of them is made to appear as little of a Christian as possible, and as much of an abolitionist. Franklin is his first, and best sketch; Jefferson his last, and poorest. He revels in the shrewd Boston boy, who had something of his own nature. "Sophroneus's son's head on the features of Rabelais." He describes his rare sense of how to do it, his reticence and force, his firmness in principle, and fitness in practice. His only error is in persistently seeking to make him what he was, despite of, and in opposition to Christianity; when Dr. Franklin owed all he was of good or great to the Puritan blood and training, as did Theodore Parker. He acknowledges his "great defects," as he mildly calls them, "in private morals," which is his harshest word for a man who, he asserts, had an illegitimate child, and indulged in "much that was wrong and low." But as he rejoices that Washington swore, so he half seems to rejoice that Franklin was libidinous. He calls "ambition, vanity, covetousness, self-esteem, envy, revenge, malice," "worse passions" than these lusts, a curious confession of a professed preacher of righteousness. John Adams is powerfully drawn, and even here he finds infidelity, and delights to find it. He quotes from him some words of this sort, and seeks to bring him into the Free Religion clique.

Washington is the hardest case in this respect. Yet he contrives to cast reflections on him. "In his later years," he says, "he had no more belief in the popular theology than John Adams or Benjamin Franklin," which may be true, for each of these may have had more than he allows them. His general characterization of these men is just and excellent; and if these matters be taken with their just abatement, and especially as errors in otherwise able men, the work will be found both interesting and profitable.

CUES FROM ALL QUARTERS, or the Literary Musings of a Clerical Picture. Roberts Bros. This is one of those less frequent books to-day, that a generation ago was quite familiar with,—a series of gossiping essays filled with quotations in prose and poetry. They begin with three neat talks on "Once a Child," "Never a Child," "Always a Child," in which these facts or fancies are duly plumed with many bits of sweet verses. "Solitude in Crowds" is full of nutriment, incidents, and reflections. "The Brute World a Mystery," is a subtle talk on a new phase of what is to-day a popular theme. "Toll as a Boon of Sorrow" every afflicted soul would do well to read. The other themes are alike entertaining in treatment. No better companion for summer saunterings has come out this season. Put it in your pocket for vacations.

ANCIENT AMERICA, by J. D. Baldwin, A. M. Harper Bros. Hon. J. D. Baldwin, ex-member of Congress, drops all these titles in this literary work, and simply uses his college honor. This also could have been well omitted. His work is on the line of one published a few years ago, "The Prehistoric Nations," and is better for us, as being confined to America. He gives us the first condensed and illustrated history of our pre-existing nation. Many pictures set forth the mounds of the Ohio Valley and the South. Ten thousand of them are found in Ohio alone. They are for military and funeral purposes, and many of them simply foundations for houses. He thinks these builders were the Toltecs, who flourished 1,000 years before Christ. This people were preceded by the Colhuans, and these by the Chichimecs, the barbarous natives, with whom the Toltecs united, and overthrew the Colhuans. But who originated the Chichimecs? Mr. Darwin might say they are from the Chimpanzees, big apes, and so down. All of them seem of one origin, with only a spasm of civilization here and there, a spurt that blazes and burns out, as all human civilization does that is not in Christ. The Aztecs were in power only from two to three hundred years, being conquerors of the Toltecs, and conquered by Cortez. He sets forth the Peruvian civilization as of a very superior sort, and such as has never since been attained by their destroyers.

Mr. Baldwin has done excellent service in this compilation. It awakens interest in our ancestors, shows the vanity of earthly estate, and points to a like possible future for ourselves. He gives but little information as to these people, but gives one legend which will please Agassiz:—

"According to the 'Popol-Vuh,' the world had a beginning. There was a time when it did not exist. Only 'Heaven' existed, below which all space was an empty, silent, unchanging solitude. Nothing existed there; neither man, nor animal, nor earth, nor tree. Then appeared a vast expanse of water, on which divine beings moved in brightness. They said 'earth!' and instantly the earth was created. It came into being like a vapor; mountains rose above the waters like lobsters, and were made. Thus was the earth created by the Heart of Heaven. Next came the creation of animals; but the gods were disappointed because the animals could neither tell their names nor worship the Heart of Heaven.

"Therefore it was resolved that man should be created. First, man was made of earth, but his flesh had no cohesion; he was inert, could not turn his head, and had no mind, although he could speak; therefore he was consumed in the water. Next, men were made of wood, and these multiplied, but they had neither heart nor intellect, and could not worship, and so they withered up and disappeared in the waters. A third attempt followed: man was made of a tree called tzite, and woman of the pith of a reed; but these failed to think, speak, or worship, and were destroyed, all save a remnant which still exists as a race of small monkeys found in forests. "A fourth attempt to create the human race was successful, but the circumstances attending this creation are veiled in mystery. It took place before the beginning of dawn, when neither sun nor moon had risen, and was a wonder-work of the Heart of Heaven. Four men were created, and they could reason, speak, and see in such a manner as to know all things at once. They worshiped the Creator with thanks for existence; but the gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and cause them to be men and not gods. Afterward, while the four men were asleep, the gods made for them beautiful wives, and from these came all the tribes and families of the earth."

This is a offset to Genesis. All wise ones will prefer the Scriptures.

CHRISTIANITY AND POSITIVISM, by James McCosh. Carters. Dr. McCosh here puts into a book his lectures, which created such enthusiasm in this city. They discuss the modern objections to Christ and Christianity.—Huxley's, Comte's, Renan's, and all. They parry skillfully these errorists, and make them drag the chariot of Christ. He is orthodox, clings to the whole truth, is full of pith and readiness, and turns the enemies' weapons upon themselves with great skill and success. We advise every troubled head to buy and read, in prayer for light, these able papers. They will confirm him in the truth as it is in Jesus, the only truth that solves all problems, and abides forever.

ALFRED THE GREAT, by Thomas Hughes. "Tom Brown" found a congenial theme near his own door. Alfred and he were born in the same neighborhood, only a thousand years apart. Hence he felt he was near of kin, and goes to work to hunt up the history of his elder brother. He finds the towns, places, and even dialects almost unchanged. Alfred is the real uilder and converter of England, the first Christian organizer. It tells how he was as a boy and man; fought his heathen rivals, and finally married into the family of his chief foe. He educated his children well, founded schools, including Oxford, and built up the England that now is, and is to be. This book should go into every Sunday-school library.

RECOLLECTIONS OF A PAST LIFE, by Sir Henry Holland, Bart. Appletons. This gossipy book discourses on English and continental men and affairs, chiefly a generation ago. The octogenarian physician sharpens his lancet, and shows how fame was won. He has been a great traveler, visiting all the world, seeing six Presidents of the United States, of whom Andrew Johnson was the last. He tells how Lincoln and Seward chatted with him after the first lost battle at Chancellorsville, meaning, probably, Chancellorsville, and how Lincoln told stories, and lighted up the scene with his quaint humor. He knew Scott, Byron, Wordsworth, Campbell, Moore, and all that age of poets, wits, and statesmen. His book has less anecdote than it should, and more description. Why didn't he give Abe's stories, for example? More of Boswell would have made more of a book.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Life and Times of Lord Brougham.	Harper.	A. Williams & Co.
Ancient America, Baldwin.	"	"
John Wesley, Tyerman.	"	"
Mand Mohan, Thomas.	O. Judd & Co.	"
Barry's Fruit-garden.	Graves.	"
Katie Crawford.	"	"
Heatherwood.	"	"
Good By, Sweetheart.	Appleton.	"
The Underground Railroad, Still.	Porter & Coates.	"
Three Years in a Man-trap.	"	"
Arthur.	G. W. Smith.	"
Thought Hives, Cuyler.	R. Carter.	Gould & Lincoln.
Cyclopedia of Poetry, Foster.	Palmer.	"
Shakespeare's Life, Art, and Character, Hudson.	Guin.	"
Little Sunbeams, Mathews.	Carters.	Gould & Lincoln.

RATES OF ADVERTISING.			
Per single line, Agate type, first insertion,.....	25 cents		
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15 insertions, 1 month,.....	35 cents		
" " " " 3 months,.....	90 cents		
" " " " 6 months,.....	1.50		
" " " " 12 months,.....	2.50		
Business Notices,.....	14 cents		
each continued insertion,.....	10 cents		
Reading Matter, each line.....	50 cents		

THE HERALD.

BOSTON, APRIL 25, 1872.

TERMS, \$2.50 per year. Clergymen, \$3 - in advance.

TO READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the death of the person described; marriages and deaths within three weeks of their occurrence.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.

When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made for the subscriber is legally holden for the whole amount, whether it is taken from the office or not.

THE LAST OF THE SESSIONS.

Maine Conference brought up the rear of the Conference column in these parts. Gardiner, the busy town, running along the bluffs of the Kennebec, opened its doors to receive it. The Methodist Church perched on a hill-top, high and lifted up, looks the freshest in paint, and tallest in spire of any in the city. This Conference is one of the most animated in the Church. It is full of discussion. Nothing escapes its grip. Theological schools and professors, colleges and newspapers, Presiding Elders and Bishops, everything and everybody is overhauled, yet it is all done good-naturedly. There is a dead-in-earnest way, as if the brethren really felt all they said, as they really do. Few Conferences so venerate the fathers. Two of the Elders are on or near their seventieth year, and are still full of marrow and fatness. Rev. Dr. Allen preached an able missionary sermon, in which he took strong ground against an Ecumenical Church. Dr. Torsey, in his Educational discourse, was keen as a briar, and as scratchy. He "let have" right and left, without mercy, yet with a breadth of view and a depth of affection that showed him to be, as he is, the deepest and tenderest of instructors. The Temperance cause, as we have elsewhere noted, here burns to its hottest heat. The Lay Delegates were received cordially, and a joint Conference was held a whole evening, the last of these reunions coming in the same state where the first began. Since the first Conference was held at Dexter, a few miles eastward, the movement has marched round the world. In Europe, Asia, and Africa, have like Conferences been held, in Oregon and California, and so back to Maine. The ends come together again in this State, and the Lay Conference completes here its little round. E. Clarke, esq., of Bath, wrongly printed in our last as Dr. E. Clarke, of Portland, represented the laity. Dr. Clarke's health prevented his attendance or election to General Conference. He and Hon. J. J. Perry were the founders and fathers of this cause in this State. Dr. Clarke's necessary withdrawal from the field left the place to Hon. William Deering, of Portland, a former member of the Governor's Council, and yet to be, we trust, Governor himself, one of our most wise and liberal and popular members. Hon. Mr. Perry was elected his reserve, but we regret to say, declined the honor. The Eastern District was given to F. W. Plaisted, esq., of Gardiner, a prominent and popular man of business. The delegation will be a credit to Maine. The clerical representatives are well known, Rev. Mr. Jaques, Rev. Charles Munger, Dr. Stephen Allen, and Rev. Mr. Wetherbee.

The Woman question received an upward movement, or did not receive a downward. A resolve petitioning General Conference to forbid licensing women to preach, was laid on the table by a large show of hands, only one voting in the affirmative. Some of the young men of this Conference are among our ablest preachers, while the old excel in wisdom. Rev. Mr. Clarke, of Lewiston, acquitted himself admirably at a missionary meeting. Rev. K. Atkinson made a forcible address. Revs. Messrs. Jones, Day, Roscoe Sanderson, Ladd, Pottle, Luce, and others, are burning and shining lights.

This Conference needs greatly to increase its salaries. These Kennebec towns are flourishing, as are those of the Androscoggin, most crooked and tumultuous of streams. Yet the churches here do not average half the salary of those about Boston. New Hampshire is far ahead, as is Providence. Every Church should go up 25 per cent. this year, and 25 more next. They will thus keep their young men and draw others to them.

The session was very encouraging, and promised better things for the Methodism of this central State of the Atlantic Coast of America.

A NEW TEMPERANCE WORK OF GRACE.

The Maine people are far in advance of all others in the temperance movement. When one enters a temperance meeting in that State, he is aware of a depth and intensity of power on this question, that is not felt anywhere else. The central fires of this truth that are to put out the central fires of the abomination it opposes, here blaze forth. The legislation here means business. The Governor does not prattle pretty words, and then refuse to reinforce them by vigorous acts, letting the best bills be slaughtered by his indifference, nay, making them to be slaughtered by his cunning craftiness, whereby the speaker is kept from giving the casting vote, and other such like tricks are played for the delusion of the temperance community, and the maintenance of rum republican sway.

Maine elects a governor because he is a Prohibitionist, a thing neither Massachusetts nor any other State has ever yet done. And electing him gives him the arm he needs, and tells him to use it, or have not his arm, but his head, cut off, the arm being reserved for a more obedient head. It puts the sheriffs at his disposal for this work, and the local police, or such a *posse comitatus* as the sheriff may require. This is a great improvement on our constabulary. It is regular, normal. The men are chosen for the general, and not special work. It puts all the courts into proper relations with the law, so that judges and jurors must treat it with more respect. It makes the Governor what he ought to be, an executor of the laws, the executive in reality, and not the ornamental nothing he too generally is, so far as this reform is concerned.

The law is vigorously executed all over Maine, in Portland and Bangor, as well as the country places; in the Falmouth House, no less than Irish grogeries. As a consequence, other parts of the great reform reveal themselves. In warm weather the ground of a rich man brings forth abundantly. This warm temperance weather in Maine brings forth other temperance fruit.

The most noticeable of this, is the reform clubs which are being rapidly formed, and include large numbers of people all over the State. They began in Gardiner, and here is yet the most flourishing society. Last November, when lecturing here, we were informed that no town in Maine, hardly any anywhere, was more given over to drinking. A centre for the logging and milling interests, it was a nucleus for rougher woodsmen than most other towns, and these men brought rougher habits, it was said, from their forest work, and there was general drunkenness. Two months later a Reform Club was started, which now numbers four hundred and seventy reformed men, all of whom were strong drinkers of strong drink, but a few weeks or months ago. The leader in this movement is Mr. Joshua K. Osgood, an auctioneer of that city. Last summer, on the seventh of August, returning home from his usual nightly gatherings over the bottle, he paused at his gate, on this late hour of a balmy night, saw the shadow of his wife waiting for him, paused, with his hand on the gate, reviewed his life of ten years, in which, he said, there had not been a day that he had not been drunk, carrying in his system from a pint to a quart of whiskey all the time; saw the iniquity of his course, and promised never to drink again.

That vow, registered in heaven, has been faithfully kept. He broke from his habits, but not his haunts and associates. He began to talk to others of like dissipation. A lawyer, Mr. Chadwick, joined him in the vow and its obedience. A half dozen more followed, until, on the last of January, they organized a club, which to-day includes nearly five hundred members.

The fire spreads; Augusta, Richmond, Portland, and all over the State, reform clubs spring up. The hatred these poor inebriates have felt towards the temperance leaders, is all changed to love, and the State seems on the point of being utterly delivered from this spoiler.

The Maine Conference Temperance Meeting was attended by Mr. Osgood. His trade of auctioneer, gives him the gift of ready utterance, and he tells his story straightforward and powerful. Rev. D. B. Randall, the pioneer in this reform, utters warm words. Brother Martin gives a witty and effective address, and the thronged house burns with the enthusiasm. The next day, Sabbath services are held in Johnson Hall, where

the club meets, and John Allen talks to jammed multitudes. The power comes down, and the leader and many others come forward for prayers. The work of reform is being sealed. Its true and only climax is made. The power of God rests on the assembly, and temperance leads to Christ.

It is not unlikely that such results may occur elsewhere. The other reform clubs may catch this spirit as they have the other, and the work be completed in Christ and salvation.

We rejoice above measure at this new movement. It is a part of the temperance revival going forward in all the land. It is the best part. It is the index finger pointing out the true way. Law and love, execution and affection suppress the sale, and win the drinker. It is a part of God's work, a grand part. We hope Mr. Osgood may soon appear in Boston and other centres of New England, and the rest of the country, and start this new movement among our long intoxicated peoples.

A GENERAL CONFERENCE NUMBER.

The Methodist Quarterly for April seems to be made up with reference to General Conference. Almost every article discusses questions involved in the action of the body. Rev. D. Dorchester gives a summary sketch of the higher educational institutions of New England, full of forcible facts, and more forcible figures. Dr. Crane discusses the organization of the Methodist Episcopal Church, in which he elaborately defends the right to organize, the men to organize (Wesley, the 81 preachers and the 15,000 members), and the mode of organization. Under this last head he examines the question of Episcopal ordination, rejecting Rome's and England's; shows how the Methodist idea is different and superior, in that it recognizes the Church as the fountain of power, "now committed unto thee by the authority of the Church," being our democratic form, unused by any other Episcopal body.

He gets out of the dilemma of office and order by proposing the following solvent:—

"If this interchange of the words order and office be deemed confusing and undesirable, it may be avoided by our agreeing to state principles and define terms, thus: That God has established the ministry for the preaching of the Gospel, the administration of the sacraments, and the oversight of the Church; that those who are called to this work constitute the order of the ministry; that in the Methodist Episcopal Church the functions of this ministry are distributed into three offices, and that ordination is the solemn induction of the deacon, elder, or Bishop elect into an office of the order to which God and the Church have called him."

Dr. Horner, of Pittsburgh, breaks up the line of Conference discussions with a condensed and animated narrative of Christ's infancy, in which he finds the time of his birth to have been in the beginning of April, four years before our present era. So that the true date is not now fourth month, A. D. 1872, but first month, A. D. 1876.

Dr. Brunson respectfully submits new Articles of Religion to the General Conference. They are fifty in number, short, clear, straightforward. Some of them seem superfluous, as the one on liberty of ministers to marry, sacrament in both kinds, purgatory, and others as referring to Papacy. Others, as that on "Perfect Love," "Marriage in General," "Witness of the Spirit," "The Sabbath," "Open Communion," and "Rulers," are especially timely. It is questionable if anything, after all, is equal to the Apostles' Creed for shortness, compactness, and completeness.

Dr. Warren continues his able articles on "Ministerial Education," in which the early and the latter course of our Church are strongly stated, qualified, and defended. He pleads powerfully for preparation; not too powerfully, but does not, we judge, estimate aright the value of the station system over against the circuit. Putting a young man into a station, where he had to cope with the preachers of other churches, and had to prepare his two sermons a day, was a better training-school, educationally, than a three weeks' circuit, with only rare glimpses of his senior, and rarer opportunities for study. New England adopted the station system early, and thereby trained her mighty men the sooner in true culture. He shows that in our present system the Church holds the professors responsible, and checks as strong as Fletcher's, are put against heterodoxy. He asks for a revision of the educational system of our Church, so that candidates for the ministry may be sought out, catalogued, helped forward, educationally, and the time spent in study be reckoned to them as if spent on circuit or station. He enters his caveat against any reflection on our non school-trained ministry, whether aforesaid or of to-day. It is a strong presentation of a strong necessity.

Dr. Kynett gives a General Conference report, as it were, on "Church Extension," in which the whole subject is ably and broadly examined. The Wesleyan and

American modes, others' and our own, are set forth, and advice offered, and plans that show the enthusiasm, pluck, and scope of this most faithful and successful Secretary.

Rev. R. Sapp, not content with one field, lays out all "The Work for the Coming General Conference." He puts as first the woman question, which may be the last. He urges the formal arrangement of woman in the work of the Church; cites early and later churches as our example in this respect; avoids the rock of "ordination," and yet claims so much, that the granted will come near including the whole. He urges measures pertaining to literature, in which he favors two mammoth weeklies, — a mammoth absurdity, — and talks deprecatingly of our Church journalism, or any of the non-church sort. The New York sheets are equal to any sheets published in that city, in force, finish, and every quality of newspaperdom. More money to buy non-church talent is all that is wanted, and that will come. He pleads best for the itinerancy, and points out its dangers, especially in the fact that one seventh of our Conference ministry are not in the regular work, supernumeraries and supernuantes; if that other list of nominal appointments were added, we fear the proportion would be greater yet. The pre-arrangement of preacher and Church is another peril, not discussed in this paper. All the measures are important. The editor brings up the rear with a cannonade bearing on the same line. "Order" and "office" are again touched up, and other touches of sweet harmony and sweeter discord make up the closing piece.

LORD BANTAM.*

"Ginx's Baby" illustrated pointedly and overnaturally the treatment the poor of England receive from the Government. "Lord Bantam, a Satire," takes the other side, and shows how the rich of England treat themselves and the poor. Lord Bantam is the only son of Earl Ffowlsmere, who is made a radical, a socialist, an atheist, everything the modern craze brings about, and who marries a like sort woman, speaker at socialist clubs, an advocate of the Eclectic religion. He is hand in glove with Broadbent, the socialist shoemaker on his estates, and co-operates with him until he becomes Earl himself, when he suddenly changes his opinions, and subsides into the doom of his caste. The book is enlivened with many cutting paragraphs, and two or three scenes of novelty even to a novel. Among these is a love-feast, which Lord Bantam and his tutor Mr. Kelso attend, and which is half honestly put and half travestied. The brother's testimony is natural and proper, but an old woman tells her experience in the queer dialect of the "northern farmer," and is made to repel rather than draw the boy lord. More happily arranged is the death-scene of Dr. Dulcis, a Baptist minister whose sweet life of faith and love flows through the book like a strain of sacred melody. He well makes that death-bed answer all the humbug of free-religion, and cure the already ebbing rawness of the hero's fervor of fanaticism.

Well does he make Kelso characterize the modern free-religious movement, as "an attempt to organize human ignorance into a system." And as well does he make a stern "prophet" who came to one of their atheistic seances cry out, —

"That's nothing," said the Prophet; 'the question is, What must the Great Almighty God of Israel think of this? This to be the religion of the future!! Idols of fancy hewn out of the great living rocks and stones which He hath made and scattered over the wide earth to show His power! A 'new religion,' quotha! 'Eclectic Church?' Something beyond Abraham's God — Israel's hope and helper — David's strength — Isaiah's anointed One! Yea, Christ himself left in the background of the ages by a boy lord, half a dozen tradesmen, three or four clever professors, and some dozens of women of masculine assumptions — God save us! How He must laugh! He that sitteth in the heavens; how His sad, terrific cackinnation must ring and re-echo through the eternal welkin as He watches the Punchinello fantasies of His little creatures here below!"

Happily does he describe the hopeful impracticable, as one who "had a faith superior to moving mountains — it was a faith that did not believe in their existence." Thus keenly he touches up the Roman priests, and their death-bed gifts: "The harvest of priests is richest on the banks of the Styx; they are not such cheap ferrymen as Charon."

He satirizes the benevolent societies, especially the insurance societies. "The Good Samaritan Insurance Club, the only appropriateness one could distinguish in the name, being that it was certain to land its client on the back of an ass." He more justly satirizes the abominations attached to the "woman's movement," and shows up the grossness of some of their conversations; and the truth of the ever notable fact that when woman

falls, whether in thought or deed, she falls far lower than her fellow. Yet he brings Bantam out of this stew of social-the-unbelief, with the lady leader as his bride; and through maternity restores her to herself, proving the Apostles words true yet, "She shall be saved through child-bearing."

Thus he commends the nursing of babies by their mothers: —

"I think if I were a woman — and it is the best thing I could wish to be this side of heaven — I could imagine no greater ecstasy than to enfold with motherly arms my own flesh and blood, while it drew from me, a consciously pure fountain, the spring-flow of life." He condescends to head a chapter "benevolently dedicated to American readers," in which he advises Americans to tell the truth. He says, "No people in the world has equal talent for the ornamental expression of nothing." "Few Americans estimate a word at its correct value. To be ready in expressing results of study and thought, is a faculty of faculties; to cover with thin and melting flakes of eloquence an underground of ignorance, is to spread delusion for the weakest and most numerous of mankind."

All of which fits well to a book which shows that every great and small Englishman, whether Ginx or Ffowlsmere, lies from his cradle to his grave, that his political system is a sham, his social system a sham, that he dare not face the evils that engirt him, that he betrays constituents and principles, if the latter he have, in his personal and so-called social motives. The American has everything Lord Bantam or his radical associates truly desire, equality of rights, of rank, of opportunity, and therefore he speaks freely and squarely on topics whose very utterance frighten an Englishman of high degree or no degree. This whole satire, like its counterpart, has but little interest here. It touches no American sore. We have our sores, but they are not of this sort; nor is lying indigenous to our soil, or monopolized by our representatives at home or abroad.

How few of our American lads of wealth are placed cheek by jowl with "a crowd of children and adults huddled together in murky mews and alleys;" all lordly English youth are thus contrasted. Still, wealth and poverty have their broad contrasts here; and cities reveal too painful contrasts between Dives and Lazarus and their children. He speaks a word for a confederation of English-speaking peoples the world over, that had it been heard a century ago by the British King and Parliament, would to-day have well nigh brought the world into one Union. "As yet no man of them has propounded in noble, heart-stirring, vivid language the idea of a united Britain — not the isolated nodules of these petty isles, but the far-stretching imperial boulder of a third of the globe. The grand effort of organizing the *disjecta membra* of this enormous dominion into a concrete federation, appals men bent on conciliating Irish irreconcilables with church bells, West-meath commissions, and the truncheons of policemen, or the cutlasses and revolvers of a constabulary."

This united Britain could once have been, had George the Third and his nobles been great enough to have seen it. To-day it must come from another quarter.

Kelso, the Scotch tutor, declares the day of British aristocracy as closing. "Make the best of your day. Your class and wealth distinction is one that your grandchild may not see. This is a rapid era. The strata of society that hitherto have looked so solid and fixed, give signs of volcanic motion. The aristocratic fabric of our Constitution is swiftly, daily becoming inconsistent with the rising power and forces of society."

Two dangers menace it. One danger is the weakness, ignorance, or folly of the class itself. The other is the breaking down of its main tower, the monarchy. An unpopular monarch will not only commit suicide for the royalty of England, but will carry with him the extinction of the fabric of aristocracy." These are plain words to be printed in an English book by an English writer, and scattered among the English people. Dilke and Odger could hardly say more, or the most truthful of Americans. He even suggests that revolution may be the mode of this change, that will not only perplex monarchs, but annihilate them.

He rightly discriminates between talk about religion, so current to-day, and religion itself. "Bantam never had religion — he, therefore, had none to lose. The charities which his tutor so earnestly enforced upon him, were to him sentiments; they were not living experiences of the soul." His description of the Radish Club at Oxford, and the Essenes, is in his best satirical vein, only he praises the British Constitution with that lack of the perception of the force of words which usually bewilders their loyal souls when approaching that ancient idol. Who but a worshiper and not a student could say, "the Constitution of England, with all its faults, is far better adapted to the best purposes of legislative reform than any other governmental institution in the world."

Yet he happily satirizes the mere love of novelty. "Even a tin-kettle at the tail may seem to some animals better than absolute oblivion and silence." This is a good hit. The club called the Essenes, a religious club, or rather a club without religion, since it subjected all faiths to the *a priori* test, and found them wanting, and up to that time had been unable to construct by any eclectic formulae a system of its own. It was breadth, without length or substance. It combined the self-conceit of the Pharisees with the skepticism of the Sadducees."

How truly this strikes at all the radical and "spiritual" rejectors of Christianity. "He became a conspicuous instance of that increasingly common paradox, a credulous believer in anything that is unbelief."

"Why is it that shoemakers are so often revolutionary?" he asks, apropos of Mr. Broadbent, and his schemes of reform. Yet Mr. Broadbent presents a petition to Lord Bantam, "plainly constructed on an American model," which is wise, straightforward, and for the most part true. Leaving out his too much communism concerning distribution of property, the other protests are grand and simple, and will yet be the law of England, as they now are of America. Read these whereases, and tell us where they are wrong: —

Whereas, Poverty is abroad in her cruellest and most shocking forms; and

Whereas, the feudal system and all that springs from it is the bane and curse of this country.

Whereas, aristocracy is an absurd and unjust privilege conferred on the least worthy and most indolent portion of society.

Whereas, it has been declared on high authority that if a man will not work, neither shall he eat.

Whereas, the locking up of vast domains of land in the hands of a few persons is socially and politically and economically and morally [as the old man rolled out these portentous words shouts of laughter rent the air] unjust.

Whereas, the only true principles of government are Liberty, Equality, and Fraternity, no right ought to be recognized not common to all.

Whereas, it is expedient at once to begin to establish the Great, True, and Universal Republic, to abolish all titles, and to legislate for the equalization of property.

Was it wrong to ask repudiation of title, and distribution of estate, or at least the opening of it up to purchase and settlement, as American lands are opened, as the Hudson river manors have been, and the French estates? He rightly curses the tendency to-day of the British nobility to buy up estates, and eject smaller proprietors and lessees, that they may have larger hunting grounds, a policy that brought upon the Prince of Wales imprecations from the farmers among whom he lay sick at Sandringham, well nigh unto death.

The utter and immediate abandonment of all his progressive ideas on his coming to his estate, is the most disgraceful part of the book, and the saddest commentary on the state of England. It verifies all the previous comments on the class government, and confirms its prophecies of its overthrow.

"CRUEL CASTE." — The New York Advocate gives these illustrations of the prevailing iniquity of caste. It is high time we had the Equal Rights Bill passed. Will Messrs. Sumner and Wilson see that it is enacted before Congress adjourns? And will not the General Conference by its Episcopal and other elections strike this iniquity on the head? Think of our talking even of new colored Conferences. Let us get out of our hearts this leaven of malice and wickedness. Thus the Advocate tells these tales of wrong: —

"A few months ago, when Bishop Scott was en route by cars northward through the State of Mississippi, Rev. James Lynch, then Presiding Elder of the Jackson District of the Mississippi Conference, learning that the Bishop was on the passing train, joined him for the purpose of a conference concerning his work. Soon after he had entered the car, and seated himself beside the Bishop, the conductor hastened to him, and, tapping him on the shoulder, directed him to leave, as by the rules of the railway company negroes were not allowed to ride in the car with 'white people.' Mr. Lynch was at that time Secretary of State for Mississippi, and had represented his State in the National Presidential Nominating Convention. Neither mental nor moral worth, coupled with neatness of person and gentility of manners, nor official position in either Church or State, however high, could compensate for the circumstance of color. He must vacate the car, though a filthy, profane 'white' might come in and occupy his place."

"During the last year, Rev. William F. Butler, a well-known gifted and highly-esteemed colored minister of this city, returned from Massachusetts by one of the Fall River line of steamers, for which he had secured a through first-class ticket. When the supper bell rang he entered the saloon with other 'first-class' passengers and seated himself at one of the tables. The 'officials' ordered him to leave, and wait until 'white people' had eaten. However, with his traveling companion (also a respectable colored minister), he bravely kept his seat, and, though not served for a long time, finally conquered."

"Rev. B. T. Tanner, a minister of the African Meth-

* LORD BANTAM, a Satire, by the author of "Ginx's Baby," George Routledge & Sons, Leo & Shepard.

odist Episcopal Church, and editor of the *Christian Recorder*, Philadelphia, writes to the *Tribune* that, having occasion to make a voyage upon one of the boats of the Baltimore Steam Packet Company, he was refused accommodation in the best cabin, and was quartered in 'a dark deck cabin' of the steamer *Adelaide*—a place which he describes as noisy and uncomfortable. Being determined to publish a statement of his grievances, he informed the clerk of his intention, and that officer abused him with shameless profanity in response.

"These are only sample instances of the unreasonable incivilities and cruel treatment submitted to every week by respectable colored people in many sections of the country. These 'color caste rules,' as some one has mildly described them, are the waning relics of the slaveocracy. The day is coming when they will be unknown; let us hope it may be near by."

ANOTHER UNJUST DECISION.—No portion of our government is so apt to decree injustice as that which is supposed to be the very fountain of justice. Again and again has the Supreme Court of the United States shocked the sense of right by its wrong decisions. The last of these perversions of truth, is the claim just issued, declaring that the Mormons of Utah control their juries, and therefore preventing any possibility of punishing Brigham Young, or of abolishing that abominable rule. It is not the instinct of liberty that inspires the decision, but the subservience of the court to political ambition in a perverse direction. Judge Chase and Judge Davis, two prominent solicitors for the anti-republican vote, are the inspirers of this decree. Had Kansas freemen asked for such a decision, the same court would have hastened to issue a decree adverse to this. Lincoln's wise words are our safeguard, "The people are masters of the Congress and the Courts."

FARES TO GENERAL CONFERENCE.—Efforts have been made to secure a reduction of fare from various points in New England, thus far without success. We still hope to succeed, at least in part. We can now announce a reduction on the Stonington line from Boston to New York, \$7 for the round trip. Tickets to be obtained only of J. P. Magee, 38 Bromfield Street. Ministers are entitled to reduced fares on various roads in Vermont, New Hampshire, etc., and of course can make the rule available in this case. Further particulars next week.

Persons from Providence will purchase excursion tickets at the store of J. L. and C. A. Webster, 104 Westminster Street, Providence, at \$5.33 for the round trip by way of Stonington Railroad Sound.

A superb copy of Dr. Butler's "Land of Veda" has been prepared as a gift for Victoria. It is printed and bound in the best style. The Mission Rooms says of it: "Its mechanical 'get-up' is in the highest style of the art of book-making, reflecting credit upon the house of Carlton & Lanahan; it is now on its way by worthy hands to the 'Queen of England.' In it she may see how fondly the heart of the missionary author clings to and yearns over the spiritual interests of a portion of her Majesty's subjects and dependents in the Empire of the East, and how fervent his devotion to the 'Prince of the kings of the earth.' It will also show to her Majesty, in the very complete tables of statistics, the progress of the cause and kingdom of our Lord Jesus Christ in the earth."

The Chicago Methodist Preachers' Meeting adopted unanimously the following resolve:—

"Resolved, That this meeting deeply sympathizes with Rev. M. M. Parkhurst, pastor of Grace Methodist Church, in the loss of his dear wife, Saturday, March 30—and that he is tenderly commended to our loving Father of mercies, from whom alone cometh the only consolation worth having in this troublesome world."

We have received a box of goods for the fair at Augusta, Georgia, from the young ladies of the Malden Methodist Episcopal Church, valued at \$75; also, the gift of a flag from Mr. Kimball and others, for the Waynesboro' School; also, \$21 in cash. All of which are gratefully received and forwarded.

THE SUNDAY QUESTION.—The following resolutions in reference to the Sunday Mail, were passed by the New York Conference at its recent session:—

Whereas, Communism, the Liquor Interest, and kindred influences, evidently act on the idea that the Sabbath is the chief obstacle in their paths in this country; and

Whereas, Sunday railway trains are among the most powerful of their aids to remove this obstacle, and

Whereas, The Sunday mails are the main excuse for the Sunday trains,

Resolved, 1. That as Christian patriots we hereby protest against the Sunday mails as dangerous alike to our civil and our religious liberty. 2. That we deem this subject of such importance as to demand the attention of the approaching General Conference.

A similar resolve against Monday morning journals, should go with these.

DAILY CHRISTIAN ADVOCATE AND ZION'S HERALD for \$2.50.—We will send the *HERALD* to January, 1873, and *The Daily Advocate* during the session of the General Conference for \$2.50. Price of the *Daily*, \$1.25. The gathering of so large a body of ministers and laymen, including delegates from our foreign work, the election of Bishops, and the introduction of Laymen, will make the assembling of the next General Conference an occasion of extraordinary interest. The *Daily* will contain reports of every item of interest of the doings of the General Conference; also, sermons and addresses of the distinguished representatives and visitors.

We have the assurance of the publisher that it will be larger than any of the previous General Conference dailies, larger by four columns than the last *Daily*.

The first number will be issued May 1, and continue during the session. We earnestly desire the preachers to bring the matter before their people, that there may be no delay in forwarding orders.

The Christian Register has a curious way of running between the two fires that are burning its sect to ashes. It lets each side criticize its own books. Thus Dr. Bartol's *Radical Problems* are praised editorially to the skies, under Mr. Chadwick's initials, and Dr. Sears's *Heart of Christ*, is equally eulogized in the editorial book column, by Dr. Peabody. This is a pretty dodge. Now suppose for variety, it lets opposite sides review their books. Let Bro. Peabody tell what he thinks of Bro. Bartol, and Bro. Chadwick of Bro. Sears. Birds in their little nests agree, especially if the nest is thus carefully petitioned off.

Our paper is not bad to take this week. The poem of Geo. Lansing Taylor is one of the best in substance and spirit. Dr. Webster pleads against caste in Conferences and Episcopacy. We like the first part, and believe the last is only won by conquering it. Prof. Rice has a very well-written piece on a lively theme. We have never seen Huxley better drawn. The *Student's Letters* are among the best we have ever read. A Harvard boy did them. Mrs. Wood makes the children happy. Dr. Wise pleads well. The Church columns are full; and the rest must speak for itself. Now is the time to subscribe.

We shall commence about the first of June a narrative religious Poem, by Dr. Nehemiah Adams. It will continue through several numbers. It will be very interesting. Our new subscribers will find it a treasure. You get *The Daily Advocate*, the *HERALD*, and this fine Poem, all for one year's subscription.

The Methodist Advocate is a little awry in its statement that the *HERALD* said that the New England Conference would send a colored delegate to the next General Conference, and very much so in its personal reflection and insinuation, which our good brother will regret that his hand ever penned or heart conceived. We did our "level best" to elect Rev. J. N. Mars, as many a member will testify. His age and practical retirement from his regular work prevented his election. No one is better beloved than he, or more highly honored.

A large and enthusiastic meeting was held at Exeter Hall, last week, by the friends of the permissive prohibitory liquor bill. J. B. Gould, the American consul at Birmingham, gave an account of temperance legislation in the United States, and the success and beneficial effects of the liquor laws in Maine and Massachusetts. His speech is reported in full in *The Manchester (Eng.) Alliance*.

The ministers begin well, so far as we hear. Rev. Mr. Trafton had a big reception at Trinity, Charlestown, and Rev. Mr. Mallalien, at South Boston. Rev. T. Borton Smith had a warm greeting at Lowell, as did also Rev. D. Dorchester. Rev. Mr. Bidwell has settled happily at Trinity, Worcester; and Rev. Mr. Knowles, at Grace, had nearly forty forward for prayers his second Sabbath night. Rev. Pliny Woods had a hearty welcome at Cambridge, Monday evening of last week. Rev. Mr. McKeown pleases his new Church well. But we have not room to go over the list. We hope all are equally prosperous, and that a year of the right hand of the Most High may be the portion of every pastor and people.

LET THEM IN.—The Nashville Jubilee Singers have asked a place in the International Jubilee. They should be given one of the best locations. It cannot be international unless it is first national, and it cannot be national if they and such as they are excluded. We learn that fine singers in Mr. Grimes's church are willing to join. Let the Handel and Haydn admit them to their number. The voice knows no distinction of color; let not the Jubilee managers.

PERSONAL.

Rev. Mr. Jackson, pastor of Hanover Street Church, has been called to Philadelphia, on account of the dangerous illness of his daughter, a young lady of eighteen.

Mrs. Townsend, daughter of Norman Smith, esq., and sister of Mrs. Rev. S. F. Upham, died at Hartford, the 12th instant, after a short illness. She was greatly beloved by her Church and family.

Dr. Dexter, editor-in-chief of the *Congregationalist*, is on his way home from a long tour in Europe. His pen will be welcomed by his fraternity.

Prof. Chadbourne takes the Presidency of Williams-town, vice President Hopkins, who retires after long and eminent service.

Rev. I. J. P. Collyer was reported dying on Monday. He was very happy, filling the house with his Hallelujahs. It is a great loss to us, but how great a gain to him.

"Forever with the Lord
Amen, so let it be!"

Rev. Dr. Ide, of Springfield, a prominent and able minister of the Baptist Church, died last week Tuesday, very suddenly, of heart disease. He has been a leader in his Church for many years, a devoted Churchman, yet Catholic in spirit and genial in temper, though strong in will and set in his ways. He will be much missed in his denomination.

The friends of Rev. F. Woods visited him at the parsonage, in Lowell, on the evening before the Conference, and presented him with a purse of \$206.

S. W. Coggeshall, D. D., in his article on O. Scott, April 11, makes reference to the class that came into the New England Conference, in 1822, and calls, among others, the name of G. Atkins, and says of him, "now of the Protestant Episcopal Church." This is a mistake. Bro. Atkins died in peace, in Dorchester, in 1826.

Charles Sumner wrote a letter to the Southern Colored Convention in his old and best vein. He demands perfect equality in all conditions and places, school, church, car, hotel. We hope he will fight it out on this line, if he won't object so far to follow Grant. Grant in this quality of "stick" thus followed him. Both are good at hold fast, but Sumner holds fast to a little the best things.

Rev. E. D. Winslow, esq. has done the State good service in unearthing a practice of some savings banks to make the applicants for their moneys pay brokerage. A man applies, and is rejected. He goes into the street, finds the right broker, pays him a bonus, and the broker goes to the same banks and gets the money on the same application, and bank and broker share the unjust plunder. The Legislature passes a bill forbidding all such conduct. These large treasure-houses will find that occupation gone.

Rev. Wm. A. Cheney, pastor of Everett Church, during the past year, was surprised this week by a token of esteem from his former congregation, consisting of a neat roll of bank-notes.

The name of Rev. N. D. George, Oakdale, Mass., should have appeared on the list of New England Conference supernumeraries.

Rev. N. Bemis closed a very successful pastorate at Hopkinton, in a manner that showed how much his labors were appreciated. He left with something more than the blessing of the people. Sixty have been added to the Church during his administrations.

Rev. Frederick D. Maurice died lately, in England. He was a broad Church preacher of considerable power and influence. Tennyson addressed him in one of his poems. He was originally a dissenter, and then became a Churchman, too broad for much real use.

His writings are less known now than a few years since, and are better known now than a few years hence. His main influence was in weakening the faith of George MacDonald, whose stories, were they a little stronger, would weaken the faith of a great multitude; for MacDonald confesses that he was greatly influenced by Maurice. There was sweetness, but not strength, in his views. As is the case with most cultivated non-ritual English Churchmen of to-day, either Pusey or Stanley is their cry: all Church or no Church.

In reporting the resolutions of the New Hampshire Conference, presented by Rev. J. Thurston concerning the Lay Electoral Conference, the name of Rev. E. Adams was inadvertently omitted.

Rev. A. D. Sargeant repeated his half-century address delivered before the New England Conference, at Malden Methodist Church, last Sunday. He is a native of that town, was converted there at eighteen, walking nearly three miles for seven nights to a meeting, and joined the first class of that Church, of which only two members older than him-self survive. He is just seventy, and is in excellent health, and ready for much service yet. His story should be preserved in the archives of the Historical Society.

The Methodist Church.

MASSACHUSETTS.

GLOUCESTER.—During Rev. F. A. Herrick's pastorate of Elm Street Church, Gloucester, he received 120 into the Church, officiated at 154 funerals and 107 marriages. The present number of members is 350.

"THE PRAYING BAND'S UNION."—The second annual meeting of the Union was held at the Meridian Street Methodist Episcopal Church, East Boston, on Wednesday afternoon and evening, April 10. After devotional meeting for half an hour, the Convention opened at 2 1-2 o'clock, the first business being the election of officers. The following were unanimously re-elected: President, J. C. Littlefield, of the Broadway Church, South Boston; Secretary, C. H. Stickney, of Waltham. One vice-president from each band was chosen, there being about twenty-five bands belonging to the Union, including four sister's bands. From a distance, Leominster, Bridgewater, Fall River, and other places were represented, while the churches of Boston, and cities and towns in the vicinity were fully represented.

The report of the Secretary for the last quarter was as follows: Number of bands, 24; number of members, 429; number of public meetings held by the bands, 193; number of persons who have manifested an interest for the prayers of the bands in said meeting, 659. After some business was attended to, the next feature was the general discussion of the question, How can we as bands best reach the unconverted who do not attend church? opened by Rev. J. W. Hamilton, of Somerville. At 4 1-2, the topic, Aggressive effort for Jesus among the masses. How shall we increase the number of workers? was opened by Rev. F. K. Stratton, of South Boston; and after a general discussion for about an hour, the Convention adjourned to the vestry below, where a beautiful collation had been spread for about four hundred persons. The number in attendance required the setting of a second table. In the evening the church was filled. A praise-meeting was held until 7 1-2 o'clock, when a prayer-meeting of great power and interest continued until 10 o'clock, about two hundred persons taking part therein. The next quarterly meeting of the Union will be held with the Webster Avenue Church, Somerville, on July 10.

MAINE.

Last Sabbath twelve adults and one child were baptized in the Methodist Church in Hallowell. These were converts from the recent revival. The pastor, Rev. O. M. Cousens, is returned to the Society for another year.

The Temperance Reform Club in Gardiner are holding most interesting religious meetings at Johnson's Hall, Sabbath evening; twenty of the serious were at the altar for prayers. Rev. John Allen, of Camp-meeting fame, was present, and led the exercises of the evening. Though 77 years of age, he is hale and hearty.

The Maine Conference has just closed a most harmonious and interesting session. The address of Bishop Jones to the graduating class was most powerful and appropriate. It was delivered in the Bishop's happiest mood, and made upon the large audience present a most profound impression. The Sabbath services were interesting and impressive. The love-feast was an occasion not soon to be forgotten, besides the usual Conference collection for the "worn-out and needy preachers of the Conference. One hundred and twelve dollars was raised for Mrs. Russell, whose husband had deceased during the year. Bishop Jones not being able to preach, his lack of service was supplied very acceptably by Rev. G. Haven, editor of ZION'S HERALD. A large number of visiting brethren from other Conferences were present during the services. The appointments were read Monday forenoon, and the preachers departed to their various fields of labor for another year of toil, and, we trust, of victory in the name of Christ.

GARLAND.—Rev. M. G. Prescott writes: "In closing my second years' labors with this people, I take a retrospective view of my work, and ask myself, has it been a failure, or a success? If I should consult my own feelings, perhaps I should say a failure; but when I consider the worth of an immortal soul, I am obliged to say a success. In looking over the records, that in Garland, four have sought and found the Saviour, three of these have joined the class, two others have been received into full connection, and one other received by letter.

"At Bear Hill, two have sought and found Jesus to be precious to their souls; one other reclaimed from a backslidden state. For these we would be grateful indeed; but O, we pray that God would pour out his Spirit more abundantly. Brethren, pray for us. Here at Garland we have tried hard to build a house in which to worship God; got \$1,700 pledged and might have had a neat little house had it not been for a few rich, ungodly Christians who are holding on to the form, but denying the power of the Gospel."

CAPE ELIZABETH DEPOT.—Rev. C. C. Mason writes: "Permit a few lines in reference to my charge. Others have made reference to this appointment during the year, and thus presented an article of the rise and progress of Methodism in this section, which will however do just as well another time; and although I have no desire to blazon abroad the kind acts of my brethren and sisters in Christ, yet I do wish to say with gratitude, that as a man, and a minister of the blessed Gospel, I have been most cordially, affectionately, and generously treated all through the Conference year. When I first came among this people I found a very beautiful church edifice, but no bell. I expressed a wish for one, and a good brother who has largeness of heart, said, 'Look round and get one to suit you, and I will give you a check for the money.' I did so, and the check was given. Then the old parsonage, of more than a score or two of years' standing, did not suit me; it was antiquated, superannuated, and decremented; every preacher for thirty years past had fixed it a little, until, like the Dutchman's trousers, 'it was fixed all to pieces.' Well, said this same brother, and other equally good brothers, 'you shall have an-

other, we will sell this and build anew;' and it was done, and we now occupy as good and pleasant a parsonage as the Maine Conference affords to any of its ministers. But the new parsonage killed some of the old furniture, which had done very well for the old parsonage; so the sisters, kind and generous, have done much towards furnishing the house, and have not yet ceased their efforts; but by the time my three years are out, the parsonage will be amply provided with everything that the minister's wife does not desire to have peculiarly her own."

VERMONT ITEMS.

A REVIVAL CONFERENCE.

The recent session of the Vermont Conference, at Chelsea, was one of the most delightfully harmonious, and intensely spiritual ever known among us. The desire for a "revival Conference" had been general among both ministers and laity, and the burden of prayer in the morning meetings was for the baptism of the Spirit. This was not long delayed. A special service for revival effort was appointed at the Methodist Episcopal Church, at 6 o'clock on Sabbath evening, and continued in interest and power until 9 o'clock. Over thirty presented themselves at the altar during the evening, including two of the most prominent lawyers of the country. The anniversary of the Missionary Society was in progress at the same time, at the Congregational Church, but the able speakers there failed to "draw" as the service of prayer did. This closing of the Conference session is accepted as

AN OMEN OF GOOD

for the coming year. Many a wearied minister found his heart warmed anew for his work, and went away to do better service for his Master. The appointments, almost without exception, are cheerfully accepted, and give evidence of careful adjustment of the men and the work.

THE DELEGATION

is composed of entirely new men, and the election marks a new era in the Conference. We confidently look for these representatives to purchase for themselves a good report, and only hope that none of them may be afflicted with a Bishop, or Book Agency.

THE LAY DELEGATES

are men of mark, and held in universal esteem. They will maintain the honor of the State which produces men, and grace any position to which they may be assigned.

REV. T. A. SHERBURN

has been quite ill since his return from Conference. Many prayers will ascend for his speedy recovery. He is beloved of the people, and is a true man of God, earnestly devoted to his work.

PROVIDENCE ITEMS.

Conference has come and gone, and the work of the new year has been well begun in "Providence Plantations."

Some changes have been made in our city appointments. Brother Carroll has been transferred from St. Paul's to Middleboro', Mass.; Brother Robinson has left Broadway for Phenix, and Brother Bodfish is now at Putnam, Conn. Good men and lovable are they all. We are sorry to have them leave us. Brother Robinson, happily, is still sufficiently near to attend our ministerial meetings on Monday. The vacancy in the presidency of three meetings occasioned by the removal of Brother Bodfish, has been filled by the election of Brother J. W. Willett.

Brother Hawkins, lately from the pleasant ways of New Bedford, has entered in his new pastorate at Broadway, under very encouraging auspices. Brother Sheffield has been warmly welcomed at Asbury, and already finds tokens of spiritual prosperity attendant upon his labors. At St. Paul's, Brother Presbrey has already won his way to the affections of his people, and is leading souls to Christ.

A large number of baptisms took place at our altars on the first Sunday in the month; and on last Sunday, Brother Smith, of Bristol, who was ordained at the recent session of the Conference, performed his first baptismal service, and administered this solemn ordinance to no less than twenty-two candidates. This was surely a good beginning.

Brother Willett is still "pushing things" for the erection of a new church by the Power Street Society. The trustees have voted that the old house and lot shall be sold, and a very handsome sum will thereby be realized. We have good reason to expect that in a few weeks the walls of an attractive edifice will be prepared in a more suitable locality.

The Central Congregational Church, after an interregnum of nearly three years, has settled as its pastor the Rev. George Harris, a young man, late of Auburn, Maine. He is discharging his duties with great acceptability. The Union Congregational Church, formed by a fusion of the former High Street and Richmond Street Societies, has called to its pastorate the Rev. Kinsley Twining, who has for the last four years been dwelling close under the shadow of the "Hub," and the call has been accepted. He will be installed about the first of May. This Society has nearly completed a new church and chapel of extensive and fine proportions, and erected at an expense, it is said, of over one hundred and fifty thousand dollars. Should no vacancy occur before Brother Twining enters on his labors, the Congregational pulpits of this city will then be all supplied for the first time in many years. We congratulate our Congregational friends on this prospect, and hope they will be spared the necessity of "candidating" again for many years to come.

MAINE CONFERENCE.

THURSDAY AFTERNOON.

Rev. Stephen Allen, D. D., preached an excellent missionary sermon from John xvii. 21. It was one of the Doctor's ablest efforts, and was well received by the Conference and the large congregation assembled to hear it.

EVENING.

The announcement that Dr. Tourjee, of Boston, would be present and conduct a musical entertainment, brought together an immense congregation. Every available space was occu-

pied. At a late hour a dispatch was received announcing the illness of Dr. T., and his inability to fulfill his engagement. The people of Gardiner were prepared for such an emergency. The services of Mr. Melville Johnson, chorister of the Methodist Episcopal Church, was called into requisition, and there was held a praise-meeting indeed. The exercises were varied by spicy remarks by preachers and laymen, recitations of Scripture texts, etc.

FRIDAY MORNING.

The Conference was called to order at 9 o'clock. Rev. E. Robinson announced that the Stewards were at liberty to draw upon the Trustees for \$306.94.

The Treasurer was instructed to pay \$98 of the amount to the East Maine Conference for the benefit of superannuated preachers within its bounds, and \$42 was appropriated to domestic missions within the bounds of the Maine Conference.

The relations of E. H. McKenney, and John Collins, were changed from effective to supernumerary without appointment.

Harrison B. Wardwell and Nathan D. Center were readmitted to the Conference.

S. D. Brown was elected to Elder's orders.

C. J. Clark was appointed Assistant Statistical Secretary.

Rev. Dr. Torsey addressed the Conference in behalf of the Maine Wesleyan Seminary, and made a very earnest appeal for poor students, and advocated the establishment of a Theological Department at the Conference Seminary.

The following resolutions offered, by Rev. Dr. Allen, were adopted:—

Resolved, 1. That in the judgment of this Conference it would be highly beneficial to our cause for the course of study at the Seminary of Kent's Hill to be extended as soon as practicable, so as to afford the young men who are preparing for the ministry more ample instructions in the studies appropriate to their work; and to this end we earnestly advise the raising of funds to meet the expense of such instruction.

2. That we learn with pleasure that some generous friends of education are contemplating the bestowment of funds for aiding indigent and deserving youth of both sexes in prosecuting their studies at the Maine Wesleyan Seminary and Female College, and that we cordially approve this generous proposal and earnestly recommend the establishment of a fund for this purpose, or the endowment of scholarships for the benefit of worthy students.

At 10 o'clock the order of the day was taken up, and the Conference proceeded to ballot for delegates to the General Conference. On the first ballot 86 votes were cast; necessary to a choice 44; Parker Jaques had 53, Stephen Allen 55, and Charles Munger 45, and were elected. Seba F. Wetherberg, who received 42 votes, was elected by a standing vote. H. P. Torsey and George Webber, D. D., were elected reserved delegates.

A motion, requesting the delegates to the General Conference to use their influence against the ordination of women, was rejected.

The following addition to the restrictive rules of the Methodist Episcopal Church was passed by the Baltimore Conference, and the concurrence of the Maine Conference asked:—

1st. They shall not extend the time of pastoral service beyond the present limit.
2d. They shall not change the present Constitution and composition of the Annual Conferences.
3d. They shall not restrict the present authority of the Bishops.

With the first of the above the Conference concurred. The second was laid on the table. With the third the Conference non-concurred by a vote of 41 to 18.

J. L. Morse was elected a reserve delegate to the General Conference in place of Dr. Torsey, resigned.

FRIDAY AFTERNOON.

The Lay Electoral Conference met at 2 o'clock, to choose two delegates to attend the General Conference. Various Committees were appointed. Hon. Wm. Deering, of Portland, and F. A. Plaisted, of Gardiner, were elected as delegates, and Chandler Beale, of Augusta, and J. M. Heath, of Portland, reserve delegates. The Committee on Resolutions adopted by the Lay Conference, renewing their expressions of fealty to the Church; endorsing Lay Representation; and declaring their belief in the itinerant ministry and the principle of superintendence by Presiding Elders; in favor of the union of the various Methodist bodies North and South.

In the evening a special session of the Conference was held for an interview with the Electoral Conference. The Committee appointed by that body was introduced to the Bishop, and he addressed them at length in a very able manner, heartily endorsing this great modification of the Methodist Church government, and predicting the most gratifying result therefrom.

SATURDAY MORNING.

Conference called to order by the Bishop, at 9 o'clock.

Peter E. Norton was elected to Deacon's orders. Alva Cook, Leonard B. Green, and Gideon Lambert were elected to Elder's orders.

J. R. Day was admitted to full connection.

Took up the 7th question, "Who are the Supernumerary Preachers?" The relations of E. Shaw, C. C. Whitney, A. D. Dexter, S. M. Vail, C. C. Cone, J. Allen, N. Clifford, T. Hill, J. Moor, W. Wyman, S. M. Emerson, J. P. Weeks, J. Armstrong, J. H. Pillsbury, and C. Fuller were continued.

The relations of J. C. Perry and F. A. Robinson were changed from supernumerary to effective.

Took up the 8th question, "Who are the Superannuated Preachers?" The relations of B. Burnham, D. Copeland, R. J. Ayer, P. C. Richmond, J. S. Rice, F. Masseur, C. C. Co-vell, S. W. Pierce, S. P. Blake, J. Gerry, J. Stone, H. L. Lin-scott, E. Smith, N. D. Witham, and A. P. Hillman were continued.

Skowhegan was fixed upon as the place for the next meeting of the Conference, and as near the first of May as possible, the time of meeting.

D. B. Randall was elected visitor to the Boston Wesleyan Association, and I. Luce, reserve.

SATURDAY AFTERNOON—EXTRA BUSINESS SESSION.

Rev. D. B. Randall, chairman of the Committee on the Presiding Eldership, presented a report which elicited a lengthy and animated discussion.

The following resolutions presented by that Committee were adopted:—

Resolved, That our delegates to the General Conference be instructed to use their efforts to secure such a change in the Discipline, that the Presiding Elder shall not serve more than four successive years in that office, and shall not be again eligible to that office until the expiration of eight years.

Resolved, As the Presiding Eldership should be missionary in its character, we recommend that provision be made in the arrangement of the work, so as to allow the Presiding Elders to visit those places that most need his services, and not feel himself obliged to visit quarterly every station and circuit in his district.

The Sunday-School Committee presented a report, recommending that one-half a day each Sabbath be devoted to the Sunday-School; sanctioning State, county, and town conventions; advising the use of maps and charts in our schools, etc. The report was adopted.

The Committee on the Use of Tobacco presented through W. B. Jones, its chairman, the following report, which the Conference voted to have published in the *HERALD*:—

REPORT ON TOBACCO.

Whereas, God in his divine wisdom, has made man capable of friendly intercourse and association with his fellow-man, and by this intercourse and association, has intended that such individual shall contribute as much as in him is possible to the sum total of human happiness, and has also designed that he should glorify him in his body as well as his spirit, teaching thereby most emphatically that whatever practice tending to contravene the divine intention, should be most carefully avoided by those who have not fallen into it, and immediately discarded by those who are its victims. **Resolved**, therefore,

1. That the use of tobacco for chewing, or smoking, or snuff-taking, is by us unanimously condemned as a contravention of that intention, being detrimental to health, repugnant to decency and delicacy, and tends greatly to impair the Christian influence and enjoyment of those who indulge in it.

2. That the vast sums yearly expended in the cultivation and use of this vile narcotic, amounting to several hundred millions of dollars, too clearly indicate its all but universal use, and are considered by us as diverted to a purpose that tends to impoverish and demoralize the people.

3. That to us it is a painful consideration that the national government should allow the unrestricted cultivation and use of tobacco; and gather thirty-one millions of dollars of its yearly revenue from taxes upon a production that is hardly less than intoxicating drinks, baneful to the national integrity and prosperity.

4. That, whereas it has been proved by well authenticated statistics that in nine cases out of eleven where insanity has resulted from inebriation, that smoking was the primary cause, and that the nerves of taste are half palsied by tobacco-smoke, and a desire induced for a beverage more pungent and stimulating than water in order to be tasted; also, that the use of tobacco is productive of cancer; we therefore consider it our duty to denounce it, and to use all legitimate means within our power to banish it from society at large, but especially from the Church.

5. That we recommend that every preacher in charge shall preach at least one sermon in the year against it.

6. That we recommend to the General Conference through our delegates, the insertion of a clause in the Discipline, prohibiting the admission of any one to the ministerial office who uses tobacco in any of the aforementioned forms.

Various other Standing Committees reported.

In the evening an enthusiastic temperance meeting was held, when Mr. J. K. Osgood, of the Gardner Reform Club, G. Haven, of Boston, and others spoke.

SUNDAY—MORNING.

The church was filled to its utmost capacity at 9 o'clock. The Conference Love-feast, under the direction of George Webber, D. D., was a season of great interest and Scriptural power. The Bishop was unable to preach, owing to weariness caused by his incessant labors. Rev. G. Haven preached upon the 9th chapter of St. John, at the conclusion of which Peter E. Norton, Charles K. Evans, and David Church were ordained deacons.

In the afternoon Rev. I. Luce preached an excellent sermon from Numbers ix. 29, after which, J. M. Howes, J. H. Pillsbury, C. J. Clark, J. E. Budden, J. H. Mason, D. Halleron, A. Cook, J. A. Strout, S. D. Brown, H. Crockett, G. Lambert and L. B. Green were ordained Elders.

The pulpits of the various churches in the city were acceptably filled by members of the Conference.

In the evening the Missionary Anniversary at the church was well attended, and the congregation manifested much interest in the exercises. Rev. E. Robinson presided. The speakers were K. Atkinson, C. J. Clark, J. W. Hamilton, and G. Haven.

At Johnson Hall a large and enthusiastic meeting was held, under the auspices of the Reform Club. A large number of the ministers of the Conference were present. Several persons presented themselves as seekers of religion, among whom were J. K. Osgood and others, who have been prominently identified with the temperance reform. It was a meeting of great spiritual power that will be long remembered by all who were present.

MONDAY—MORNING.

The Conference assembled at 8 o'clock. The devotional exercises were conducted by Rev. Noah Hobart.

The Committee on Memorials presented an obituary of the late Samuel W. Russell, deceased during the past year.

Delegates were chosen to the various denominations that had sent their representatives to the Conference, and a resolution was passed expressing its joy at the reports of prosperity from other churches.

Rev. I. Luce was appointed to preach the annual Missionary Sermon, at the next session, with Rev. K. Atkinson.

The following appointments of preachers were announced:—

PORTLAND DISTRICT—AARON SANDERSON, P. E.

Portland, Chestnut Street and Allen Mission, Israel Luce; Pine Street, David H. Hannaberg; Congress Street, to be supplied; Pleasant Street, to be supplied. Island Church, James H. Trask. Cape Elizabeth, supplied by Ezra Sanborn; Cape Elizabeth Ferry, Benjamin Freeman; Cape Elizabeth Depot, Charles C. Mason. Yarmouth and Falmouth, supplied by I. Downing. Casco Bay Islands, George Holt. West Cumberland and Raymond, to be supplied. Gray, Hezekiah Chase, Gorham, to be supplied by C. H. Zimmerman. Saccarappa, S. F. Strout. Scarborough, I. Lord. Saco, Seba F. Wetherbee.

Biddeford and South Biddeford, Ammi S. Ladd; Biddeford Pool, supplied by J. E. Baxter. Oak Ridge and Kennebunk Centre, John M. Howes. Cape Porpoise, to be supplied. Newfield, George W. Barber; West Newfield, Nathan Andrews. Shapleigh, Jonathan Fairbanks. Kennebunkport, James McMillan; Kennebunk, Joseph A. Strout; Kennebunk Depot, Charles W. Blackman; West Kennebunk, to be supplied. York, Reuel H. Kimball. Kittery, John Cobb; Kittery Navy Yard, John C. Perry. South Elliot, Asbury C. Trafton. Eliot and Scotland, Gershom F. Cobb. Berwick, Alpha Turner; South Berwick, Hezekiah B. Mitchell. Maryland Ridge, Charles Andrews. Alfred, Charles Munger. Goodwin's Mills, Jabez E. Budden. Hollis, supplied by B. F. Pease. Cornish, Marcus Wight. Kezar Falls, John Mitchell. Baldwin, A. Cook. Bartlett and North Conway, to be supplied. Conway and Conway Centre, Joseph Hawks. South Standish and Standish, to be supplied. Fryebury and Stowe, to be supplied by A. H. Witham. Sweden, Denmark, and Lovell, supplied by W. H. Trafton. Buxton and North Gorham, John M. Woodbury.

GARDNER DISTRICT—GEORGE WEBBER, P. E.

Gardiner, William S. Jones. Richmond, John B. Lapham. Bowdoinham, S. P. Adams. Brunswick, supplied by H. C. Sheldon. Harpswell, G. Boynton. Bath, Wesley Church, J. R. Day; Beacon Street, Roscoe Sanderson. Lisbon, supplied by Ezekiel Smith. South Auburn, to be supplied. Durham, Onsville H. Stevens. Pownall, N. D. Centre. Lewiston, Park Street, Charles J. Clark; Main Street, Howard B. Abbot. Auburn, Francis Groveson; North Auburn, Thomas J. True. Moomouth, Ephraim K. Colby. Leeds, Silas M. Emerson. Livermore and Hartford, Thomas Hillman. East Poland and Minot Corner, to be supplied. Mechanic Falls, Daniel Waterhouse. Oxford, Kinsman Atkinson. South Paris, Alva Hatch. North Norway and Gilead, Sylvester D. Brown. Bethel, Charles W. Morse. Newry, supplied by B. Foster. Rumford, R. Vivian. Woodstock, supplied by J. Griffin. Andover, Ira G. Sprague. Gorham, N. H., J. Nixon. Bridgton, Noah Hobart. Naples, J. E. Walker. Watford, to be supplied. Otisfield and South Harrison, to be supplied.

READFIELD DISTRICT—JOSEPH COLBY, P. E.

Hallowell, Oliver M. Cousens. Augusta, Ezekiel Martin. North Augusta and Sidney, F. W. Smith. Waterville, Abel W. Pottle. Kendall's Mills, Daniel B. Randall. Fairfield, John Gibson. West Waterville and North Sidney, supplied by Nathan C. Clifford. Skowhegan, Parker Jaques. Madison and Anson, supplied by A. W. Waterhouse. New Portland, New Vineyard, and N. Salem, Henry Crockett. Solon and Athens, L. P. French. Industry, David Church. Mercer and Norridgewock, Charles K. Evans. Strong, H. B. Wardwell. Phillips, Elbridge Gerry. West Phillips and Rangeley, Reuel F. French. Farnington, Stephen Allen. Farnington Falls and Vienna, J. W. Smith. New Sharon, James H. Mason. East Wilton and Temple, Delano Perry. Weld and Carthage, to be supplied. Livermore Falls, Willard B. Bartlett. Fayette, John P. Cole. Wayne, William H. Foster. North Wayne, to be supplied. Kent's Hill and Readfield Corner, J. M. Hutchins and E. Robinson. East Readfield and Belgrade, E. R. French. Winthrop, Alanson R. Sylvester. Wilton, Enos T. Adams. Dead River Mission, P. E. Norton.

After the reading of the appointments, the Conference adjourned, and was dismissed with the benediction by the Bishop. Thus closed one of the pleasantest sessions of the Maine Conference, and one that will long be remembered by its members.

The Gardner people have done everything possible for the comfort and pleasure of their guests, and we are sure that their kindness is appreciated.

ROBERT COLLEGE.

This American college in the East seems to have met with a success which even its friends hardly anticipated. We learn from a pamphlet of "statements" sent to us by Dr. Hamlin, President of the college, and from other resources, certain facts which we think will interest all our readers.

This college has a marvelous variety of races and languages among its students; no less than eighteen races or nationalities, and about half as many languages. This Babel, however, is reduced to order by the agency of one language, the English, which all the pupils learn, and in which their after training is carried on.

The most remarkable fact is the number of religions, or religious divisions. There is the Mohammedan, Jewish, Catholic, Protestant, Greek, Armenian faiths, all represented, and all receiving evangelical Christian instruction. The oriental world has undergone great changes to make this possible. Bigotry and exclusiveness are less active than among our Catholic brethren here, or such an institution could not gather two hundred students of all the religions and nationalities under one uniform system of Church education. The Bible in schools seems to fare better there than here. There they have every possible cause of divergence in religion, language, and race, rendered apparently inoperative by the power of Christian truth and the Anglo-Saxon tongue. This is the best medicine the "sick man" can have. It is a noble American and Christian charity, and we hope Dr. Hamlin will meet with a generous response to his appeals for aid. The college should be made worthy of our country and of our Christian faith. We are specially pleased with the strong endorsements given by Harvard, Yale, and Amherst colleges, to this enterprise. Yale regards the founding and success of Robert College as "among the most

remarkable events of this century," and Harvard declares that those "who give money to this object will do honor to their country, serve Christianity, and contribute to the progress of civilization." Our well-known missionary, the Rev. Dr. Long, a distinguished philologist, and a gentleman of varied attainments, has been appointed to a Professorship in this college.

Before this can meet the eyes of our readers, a meeting on behalf of the college will have been held in Tremont Temple, and duly reported. We refer our readers to it for further information.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

LARGE EXPENDITURES FOR IDOLATRY.—Rev. Mr. Capron, of the Madura Mission, Southern India, writes to the *Missionary Herald* respecting the vast expenditures for heathen temples, etc., as follows:—

"It is these rich and bigoted *Nattukottai* merchants who are the most active supporters of idolatry in all this region. It is they who are now spending upon the single temple of *Minadchi*, in Madura, as much money as the American Board expends in a year upon all its missions to the heathen. The region which we visited seemed active with work for the extension of idolatry; new sacred tanks, new temples, new porticoes, new gateways and towers. One village where we encamped, of only two hundred houses, but with a somewhat famous temple, had upon the south and west two tanks, some three hundred and fifty feet square, and walled up with hewn granite. Another was building upon the north side of the village, at an expense of 20,000 rupees, and another had been resolved upon on the east. All this work is by the merchants. I had some conversation with the man who was building the new tank, and a few minutes after saw him prostrated at full length upon a stone platform, and thumping his head, first upon one side and then upon the other, to an idol! These men do business in Madras, Calcutta, Colombo, Rangoon, Penang, Singapore, etc., and one would suppose might have common sense enough to escape somewhat from the superstitions in which they were brought up. But there is no coolie who returns from the coffee estates of Ceylon, and who has therefore seen something more of the world than his native village, though he has not learned to read and brings home but a handful of money, who is so befuddled by idolatry as these merchants, whose bills pass in cities a thousand miles apart, and whose pet way of speaking of money is to put one rupee for a thousand.

MISSION PROSPECTS MORE CHEERING IN CHINA.—Rev. Mr. Baldwin, of Foochow, China, writes of the change taking place in that country, respecting the "poison" reports which were circulated against the missionaries, which for a time placed their lives in jeopardy, and greatly obstructed their work. He says:—

"The excitement about the *genii pills*, or poisonous mixtures, extended to *Yungfuh*, as well as to other districts, but has already subsided for the most part. Some of the Chinese converts were annoyed by the rude treatment of the heathen in the streets,—reviling, cursing, and jostling them, and in a few instances inflicting blows. But we can believe, with persecuted Paul, that these things 'have fallen out rather unto the furtherance of the Gospel.' The bubble having burst, the people will better understand the spirit of the Gospel, and of its promoters and believers. The multitude may long continue to hate it, still the excitement, and its manifest groundlessness, tend to draw and fix attention. They find that the poisoning story is a ridiculous humbug, and that Christians, after all, are honest people. So the Gospel will come in, by the lives it has removed as well as by its own truth, as an influential antidote to the fear of 'poison.'"

EGYPT.—The United Presbyterian Mission in O-sout, Egypt, is in a most prosperous state. The Rev. Mr. Watson writes:—

"The number attending divine service on every Sabbath morning has been very encouraging, and the attention to the exercises all that could be desired. The nightly meetings during the week have sometimes been small, but much larger than they would be in America in a congregation of the same number of communicants.

The sacrament of the Supper was appointed first for November 12th, but had to be twice postponed for the accommodation of the villages. It was finally agreed to hold it on November 26th, the previous Saturday to be kept as a day of fasting and prayer. On Sunday an unusually large congregation assembled—they say 500—among them some bigoted Copts and some Moslems. All seemed, however, to give good attention as I preached that precious text, 'Ye are complete in him,' and the occasion seemed to remind me of preaching in America more than any other in my experience. It is a glorious privilege to have five hundred persons to whom to proclaim salvation in this land of ignorance and wickedness. It was a precious season. Some were deeply moved. The Master had come and revived us. The following is a view of the 'ingathering' since October 25 in this region: New members admitted on profession, 46; children baptized, 8; native pastors ordained and installed, 1; churches organized, 1; elders ordained, 2; deacons ordained, 3."

SUNDAY IN MADAGASCAR.—The wonderful change which Christianity has produced in Madagascar is seen

in the manner which the Sabbath is observed. Much attention is given to its observance throughout the island. Secular business is suspended, and the people in those parts of the island where houses of worship have been erected, attend largely the services of the sanctuary. It is pleasant to see these vast masses, so recently worshipping idols, flocking to the house of God on the Sabbath. It shows the great work Christianity has wrought in their hearts.

ROMISH PERSECUTION IN ITALY.—The Romanists are trying to suppress the preaching of the Gospel in Italy. We-lyan missionaries have recently been persecuted in their work, and their meetings disturbed and broken up, but Protestantism is spreading everywhere, and the persecution seems to fan the revival flame. The glory and power of Romanism is departing from that land.

HOW HEATHENISM CAN BE DESTROYED.—A Hindu once said to one of the missionaries,—"Reviling our gods, criticising our Shastras, and ridiculing our ritual, will accomplish nothing; but the story which you tell of Him who loved and pitied, and came and taught and suffered and died and rose again—that story, sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods." Let that story be told—let it be told throughout all heathendom at once.

A SUCCESSFUL MISSIONARY.—Miss West, who has labored as a missionary in Turkey for the past ten years, has had under her instruction a class of two hundred girls, who, professing Christianity, are now scattered all along the Euphrates and Tigris, engaged in teaching the blessed truths of the Gospel to their countrywomen, with most glorious results.

GOOD.—The New England Conference increased the amount of its missionary contributions the past year more than a thousand dollars. Good, but it ought to have done better.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

WHAT FLOWERS SHALL I RAISE?—This question is one of interest to many about this time, and we venture to suggest a few plants and flowers, that all will do well to grow who have a flower-garden. Those who never have been in the habit of growing flowers should set about it this year, and help to make this world more beautiful. There are many who take to annuals, and yearly buy a large quantity of seed which they sow, and often with very unsatisfactory results. It is true that it costs less to start in this way than with bedding plants, but we prefer the latter to a considerable extent, though we would not wholly ignore the former. We will give a list of bedding plants, and follow with the annuals, taking it for granted that almost every one of our readers who raise flowers at all, have some herbaceous plants, perennials and biennials already in the ground. We would recommend them to plant the Canna in variety, for the sake of the large and ornamental leaves. These should be planted in masses, and surrounded by other plants, as the taste of the owner may suggest. Feverfew is a good thing to use for bedding, both the golden-leaved and the double white variety; the pansy is a beautiful little plant and one admired by all. They can be obtained in a variety of colors, or can be raised from seed planted this spring, and will give fine flowers next fall and the succeeding spring. The Verbena is a fine bedder, and should always be planted; the Cuphea, though not showy, yet is pretty enough to receive a place; Lantanas in variety; Nierembergia in variety; Geraniums should be planted in variety and great quantity; Salvia, a showy plant; Dahlias, especially the dwarf varieties; Coleus in variety; Irisine in variety; Castor Bean, if a tall plant is wanted in the centre of a circle; Tender Roses; Heliotrope of different colors; Golden-leaf Arbution; Centaurea; Fuchias, and such other plants as may be had of the dealers.

Of annuals, we suggest the Petunia, Mignonette, Sweet Alyssum, Ageratum, Amaranthus, Asters in variety, Balsams in every variety of color and very double; Candytuft; Summer Chrysanthemum; Dianthus; Chimonis; Larkspur; Phlox Drummondii in variety; Portulaca, single and double in variety; Tropaeolum; Zinnia.

In addition to the above we should advise the planting of the Gladiolus in variety, a bulb that gives great satisfaction. The setting out of Pinks, Picotees, and Carnations. Tuberoses when started in a greenhouse do well in the bed; all these and others that may be found worthy of a place, added to the Hyacinths, Tulips, Lilies in variety, Peonies, Dollytra, etc., will make quite a respectable flower-garden. The more we cultivate

flowers, the more will we come to love them. Let all try the experiment.

GROWING PEARS.—Everything relating to the practical cultivation of fruit ought to be interesting and useful at this season of the year, and so is this extract from the report of the Committee of the Worcester North Agricultural Society. They say,—"If one would succeed in Pear-growing, he must not only have an interest in, but a desire and taste for it. Simply because Mr. A. or Mr. B., or some other Pear grower, by his study, perseverance and hard work has succeeded and acquired a livelihood by growing pears, it is no index that another individual will succeed by transplanting the best of trees in soil well adapted to their growth, without farther exertions on his part.

"Therefore, we would say to the young farmer, or pear-grower, that the first matter of importance is suitable soil; and, as far as our observation goes, we would avoid hungry, gravelly, or sandy soils. Low, sunken and swampy grounds are also to be excluded. We have noticed pears to make very good growth, and appear to do well on alluvial soils for a few years, and then almost entirely fail. As a general rule, then, we would say, select a surface soil of black loam and clay, or clayey subsoil, which should be thoroughly underdrained, either naturally or artificially; and what we would be understood by thorough underdraining is, in case the sub-soil is very tenacious, the drains should not be less than three feet deep, perhaps three and a half would be better, and at such distances that the water shall find easy access to the drains; for so sure as the roots of pear trees come in contact with stagnant water, just so sure is it death to the tree. A safe rule would be to make a few excavations in different parts of the field, to the depth of three and a half feet after underdraining and before transplanting. Carefully notice the rise and fall of water in the pits after heavy rains, and in case the water leaves the pits in a day or so, we conclude that pears may be put out with safety.

"As it regards aspect, various views are entertained; many prefer a northern exposure, believing that they avoid the danger of late or Spring frost injuring the blossoms; others choosing a southern, or southwestern exposure. Our own opinion is, as far north as Worcester County, the field should have a southern slope, and protected from the north and northwest winds by buildings, or trees. To shelter an orchard from prevailing winds, is often of more consequence than the aspect; for pear trees when laden with fruit, will suffer more from heavy storms of wind than from late frosts.

"Hence, if no natural protection exist it is well to plant evergreens that are of rapid growth, such as pines, or Norway spruce, to guard that part of the orchard where protection is most needed. Perhaps a more economical way would be to transplant three rows of peach trees, the first row the same year the pears are put out, the others a year or two afterward. As peach trees are comparatively short-lived, after the first row has done, new ones might take their places, and thus a new row transplanted as often as needed; thus always giving protection to the pear orchard by peach trees that would always pay the expense."

Small Fruits among Standard Fruit Trees.—Very many anxious to economise their land, wish to grow strawberries thereon while their trees are growing upward to bearing age. We only repeat what we have often said before, such a course will be either a sure loss to the trees, or a preventive of their successful growth. No crop exhausts the soil so much as strawberries. The roots extract all the moisture from the soil, and the trees have no odds against a soil doubly full of myriads of little rootlets, sucking the life and food away from it. Blackberries are less exhausting than strawberries; currants appear to have very little injurious effect, as their shade helps the soil to retain moisture sufficient for both. In general, no plant should be allowed to grow within three or four feet of a fruit tree, and when in bearing the trees will thrive best if they occupy the soil exclusively.—*Horticulturist.*

Obituaries.

Address delivered at the Memorial Service of the New England Conference, on the Life and Labors of Rev. Daniel E. Chapin, by Rev. Pitney Wood. Published by vote of Conference.

DEAR FATHERS AND BRETHREN: It has been made my duty to present another name to be entered upon the memorial page of our Conference Record. That name is Rev. DANIEL E. CHAPIN, who, for more than a quarter of a century, sat in our councils, and from year to year went out with us, proclaiming the truth as it is in Jesus with an acceptability and success which made our hearts glad, and the younger members of the Conference, with comfort to themselves and honor to our Divine Master, may aspire to imitate.

Wilbraham, a name almost classical in New England,—a name around which our tenderest recollections delight to linger,—was the honored birthplace of our dear departed, much-loved brother. He was the son of Isaac and Nancy Chapin. In early life he sought and received pardon and peace through the atoning blood of Jesus Christ. His light and peace were great, and could not long be concealed or confined to the place of his nativity. His conversion made a deep impression on the young people of his own town, and on the members of his father's family. For a life companion he chose Miss Betsey Hancock, of his native town, who was to him an helpmeet indeed, and shared with him the toils, privations, sorrows, and joys of his itinerancy to its close, even until his eyes closed to earth, and he entered through the gates. She still lives in this city (Worcester), and mourns her great loss.

An interesting, and somewhat singular reminiscence comes up before me just here. I think it was in 1843 or 1844, I was at the house of Reuben and Anna Ransom, in Wilbraham. They were then Presiding Elders of Springfield District. I say they, for that holy woman so entered into the labors of her husband, that the care of all the churches rested upon her heart as much as her husband's. I speak this to her praise, and as a just tribute to her precious memory. They had just returned from one of their tours round the district. Brother Ransom was exceedingly weary, for he was then in feeble health; but his countenance beamed with joy, as he said, "I

have found two new preachers, who, I think, will be very useful in the Church, and make successful ministers. Anna's voice chimed in with, "They will, husband. Reuben believed; Anna's vision was clearer—" They will, husband. Those two preachers were Samuel Tupper and Daniel E. Chapin. I think it was the very next Sabbath they preached in the church at Ludlow—the one in the forenoon, the other in the afternoon. They were both received at the next Conference, which held its session in Westfield. The work accomplished by these two servants of Christ and His Church justified the faith of Reuben, and the still clearer vision of Anna Ransom.

Brother Chapin's appointments were successively as follows: Coleraine, 1844; Jenksville, 1845-46; Three Rivers, 1847-48; Blandford Centre, 1849-50; Webster, 1851-52; Worcester, Park Street, 1853-54; Lowell, St. Paul's, 1855; Boston, Meridian Street, 1856-57; Westfield, 1858-59; Boston, North Russell Street, 1861-62; Worcester, Park Street, 1863-64; Oxford, 1865-66-67; Waltham, 1868-69. In the years 1869 and 1870 he sustained the relation of supernumerary to the Conference, and superannuated in 1871. He died in this city the 15th of May last, aged 56 years and 10 months. On the 18th of May, the day preceding the anniversary of his marriage, his mortal remains were tenderly conveyed to their final resting-place by his brethren in the ministry, in the beautiful cemetery in this city.

Brother Chapin's educational advantages were extremely limited; and though born in the town of Wilbraham, it was on the other side of the mountain. Nevertheless, he was a man of superior intellect, a clear thinker, and a workman in approved of God, and one that needed not to be ashamed, even when compared with his brethren of the Conference who had enjoyed superior literary advantages. He was elected by his brethren of this body to represent them in the General Conference of 1860, with the strong men of this Conference. The churches he was appointed to serve, and the work which by the blessing of God he accomplished in these several appointments, was most gratifying. In East Boston, Worcester, Webster, Westfield, and Oxford, but few ministers have ever wielded such an influence.

When stationed at Meridian Street, Boston, a sermon which he preached,—the position which he took on the propriety of the police going armed at night,—threw the whole city, and was discussed in every paper throughout the Commonwealth. As an expression of their appreciation of his labors in their behalf, the police of the city made him a most elegant present, which he has left as an heirloom to his family.

When stationed in this city, in 1854, he was elected, by an overwhelming vote, to represent the city in the Legislature of the State.

When in Webster, he was elected by the people of the county to the Constitutional Convention to revise the Constitution of the Commonwealth. As a legislator, he was active, discreet, influential. As a member of the Constitutional Convention, he was associated with, and was the peer of the best minds and greatest talent of Massachusetts, and served on the most important Committees. By the members of that august body he was esteemed, and his opinions on grave and delicate questions sought and received with deference by his associates in that great work.

In Westfield, he was greatly useful in enlarging, remodeling, and beautifying the church edifice, which gave the Society a more commanding position in that active and influential town.

In Oxford, under his leadership and untiring industry, one of the most beautiful churches of the Conference was built, and dedicated to Almighty God. It was under the strain of this great enterprise that his health broke, and from which he never recovered. I never shall forget the message he sent to the Boston Preachers' Meeting from his sick chamber, by his Presiding Elder, warning his brother ministers not to take too much upon themselves, nor allow the churches to put too much upon them in the matter of church-building. It made a deep impression upon my mind, for I was engaged in a similar work at the time, which I was conscious was overtaxing my whole system.

On nearly all the great moral and reformatory questions of the day, Brother Chapin was fully abreast with his brethren. On some of them, I think, he was a little on the lead. Nay, I think he was constitutionally and by conviction a "radical." I do not use this term as a reproach, but as every way creditable to the brain and heart of this man of God.

As a preacher of the Gospel he was plain, pointed, and at times terribly severe on idlers and delinquents in the Church, and sinners without. In every community where he labored there are not a few that cherish his memory with the tenderest regard, and in the great reckoning day will arise and call him "blessed" as the man who was instrumental in leading them to Jesus the Saviour. At old Meridian Street, Boston—that spiritual birthplace of so many souls, where the cloud of divine mercy seems to delight to linger, and where the divine favor delights to manifest itself—he was peculiarly and greatly honored of God in leading souls to the Lamb of God that taketh away the sins of the world. Over one hundred and twenty-five were left on probation, as the result of his faithful ministrations, beside the numbers received in full connection.

Of him we may appropriately say,—

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Dearest brother, no amaranthine wreath need we entwine for thee; on no marble tablet engrave thy name. On human hearts is left the impress of thy sterling integrity, thy pious life, thy devout spirit. Thy name is written—written in the Lamb's Book of Life. Thou hast passed through the gates, thou hast entered into the eternal city, amid the chant of angels, the glad welcomes of the redeemed, and the "Well do ye, good and faithful servant; enter thou into the joy of thy Lord." Brother, farewell, till we meet again.

Rev. ABRAHAM FOLSON, of the New Hampshire Conference, was a native of Tunbridge, Vt. He served at printing, and worked as a journeyman printer several years in New York city; then came to Claremont, N. H. He was caught in the meshes of skepticism; but his well-balanced mind, logical process of reasoning, and especially the mighty power of divine grace, which reached his heart, broke the force of unbelief, and as he yielded to God, he became a peaceable, happy subject of the kingdom of Christ. In time he felt called to the ministry. He was past 40 years of age, in the full strength of life, when he commenced the sacred work. The first year he was on a circuit in connection with another preacher; but we have not the place. Afterwards, his appointments were as follows: Hudson, Pembroke, Hampton, Henniker, Rindze, Chesterfield, Marlboro, Suncook and Chichester, Hooksett, Enfield, Dracont, Mass., Londonderry, North Salem, Hampstead, Danville. He then, in 1863, purchased a homestead in Raymond, but still had appointments. They were at Epping, Rye, Auburn, Chester, Fremont, and last at North Salem.

Brother Folson was a great reader, had a retentive memory, and was a very instructive preacher. He loved his work, and was permitted to continue in it till within a week of his death. The last Sabbath but one of the Conference year was passed at his charge in North Salem; was taken sick on his way to the third meeting; arrived home on Monday; and on the following Sabbath, March 31, peacefully died at his residence in Raymond, aged 77 years, 11 months, and 15 days.

The only funeral service was a prayer by Rev. M. Newhall, and his remains were taken to West Amesbury, Mass. Thus, having lived for God, borne fruit in old age, and served his generation by the will of God, he fell on sleep, and was gathered, as is trusted, with the good in glory.

A FELLOW-LABORER.

HERALD CALENDAR.

Monthly Meeting for Hobbies, at Chestnut Street Church, Portland, May 13
 Rockland District Ministerial Association, at Murphy's Corner, Woolwich, May 13-15
 Providence District Ministerial Association, at North Grosvenordale, Conn., June—
 Great National Camp-meeting, at Sea Cliff Grove, July 3
 New York State Camp-meeting, Round Lake, July 16
 Yarmouthport Camp-meeting, Aug. 13-20

POST-OFFICE ADDRESSES.

Rev. H. P. Hall, 16 Chester Square, Boston.
 Rev. S. B. Sweetser, Lynn, Mass.
 Rev. L. J. Hall, East Boston, Mass.
 Rev. Anthony Palmer, Moodna, Conn.
 Rev. James M. Clark, Northampton, Hampshire Co., Mass.
 Rev. E. H. Scott, Hampton, N. H.
 Rev. N. L. Chase, Manchester, N. H.
 Rev. J. M. Howes, Biddeford, Me.
 Rev. A. Cooke, West Baldwin, Me.

SYMPTOMS OF CATARRH.

Discharge falling into throat, sometimes profuse, watery, acrid, thick, mucous, purulent, offensive, etc. In others a dryness, dry, watery, weak, or inflamed eyes, ringing in the ears, deafness, hawking and coughing to clear throat, ulcerations, scabs from ulcers, constant desire to clear nose and throat, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, indigestion, enlarged tonsils, tickling cough, etc. Only a few of the above symptoms are likely to be present in any case at one time. The proprietor of Dr. Sage's Catarrh Remedy will pay \$500 reward for a case of Catarrh which he cannot cure. Sold by Druggists at 50 cents.

NEW ENGLAND CONSERVATORY OF MUSIC. Even with the organization of a Jubilee chorus of 20,000 upon his hands, in addition to multiplied public and private duties, Dr. Tourjée still manages to keep this excellent music school in advance of all competitors, both in point of numbers and renown. Its free advantages are numerous and great; its teachers are the most eminent, while its rates of tuition are exceptionally low. See announcement of the opening of its summer term in another column.

Test yourself that you may know whether you be wise. If you have casters on your Sewing Machine, well; if not, go at once and get them. "Three make a full set."

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PROVIDENCE CONFERENCE SEMINARY.
 East Greenwich, R. I.

Spring Term begins Monday, March 25. For information apply to the Principal.
 REV. DAVID H. ELA, A. M.,
 East Greenwich, R. I.

SKIN DISEASES.

PERRY'S IMPROVED COMEDONE AND PIMPLE REMEDY.—The Skin Medicine of the Age. It is warranted to cure RED, WHITE, and MATTERED PIMPLES on the FACE; FLESH WORMS, SCALY eruptions and blotchy discolorations of the skin. Sold by all Druggists. Depot 40 Bond Street, New York.

For Moth Patches, Freckles, AND TAN, USE PERRY'S MOTH AND FRECKLE LOTION. The only reliable and harmless remedy for removing Brown Discolorations from the skin. Prepared only by Dr. B. C. Perry, Dermatologist, 40 Bond Street, New York. Sold by Druggists everywhere.

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HEADQUARTERS.—As we mean to reduce our Fall stock of Carpets by liberal inducements to purchasers, the present will be a good time to replenish.

English Tapestries,	\$1.15 per yard.
Heavy Kidderminster,	1.00 "
India Brussels,	.75 "
Ingrain Carpetings,	.62 "
Dunelm,	.50 "
Hemp	.35 "

and other grades proportionately low.

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The Public have for years endorsed *Burnett's* Cacao as an unrivalled hair dressing.

The *Bridge of Sighs* caused woe: the fifty cent *Sage's* Extract Jamaica Ginger brings cheer.

BEACH STREET.

Some of our streets so narrow are
 There's scarcely room to travel there;
 So Boston takes an honest pride
 In making them more straight and wide.
 Beach Street will through this process go,
 Which is too narrow now, you know,
 That boys may get to FENNO's store
 With greater ease than heretofore.
 Tien with "a rush" they will look there,
 To purchase clothes for summer wear:
 Cost, Pants, Vest, Hat, and Shoes complete,
 Corner of Beach and Washington Street.

CARPETS.—SPECIAL SALE AT LOW PRICES.

—All our cut stock in retail departments will be sold off to close the same. English Tapestries for \$1.10; Superfine two-piles, 75 cents; Ingrain two-piles, 62½ cts.; Union two-piles, 45 cents; India Brussels, 75 cents; Dundee (imitation three-piles) 37½ cts; Hemp Carpets, 30 cents; Canton Mattings, 20 cents; Wool Venetian Stairs, 37½ cts; Floor Oil Cloth, 37½ cts; over 1000 Bags, Velvet Brussels, Wilton, Common Mats, and Crumb Cloths, of various sizes. Also many style high grade Carpets in Brussels, Tapestries, Three-piles and Kidderminster. Our Customers will do well to anticipate their spring purchases at this sale.

New England Carpet Company,
 New Warehouse, 75 to 82 Friend Street, second building from Hanover Street, Boston.

Money Letters Received to April 6.

S Allen, D Ames, A Adams, S Blackwell, A D Barker, L P Causy, J M Clark, E Davies, L E Dunham, J S Day, A C Eggleston, O C Field, H Goodwin, D S Given, M Howard, H Hill, M Hayward, B C Hammond, W T Jewell, L B Knight, A S Ladd, D P Leavitt, M D Mather, Perry Mason & Co, J R Phelps, A A H Stanley, G L Thompson, L B Ward, W W West.

Methodist Book Depository.

Money Letters Received from March 30 to April 6.

A J Albee, D E Brundage, E I Blackwell, Bishop Beale, & Co, S W Coggeshall, J W Case, J Chase, O H Chesley, C A Dudley, J L Douglas, Dyer & Cushing, Wm Dixon, S Dunbar, J O Farnsworth, D Y Ford, L P French, Geo S Gibbs, H W Hallett, J D Hawk, B C Hathaway, E Johnston, F E Mason, C S Macreding, N M Marks, Geo McIndoe, John Millett, 2, S H Park, S J Robinson, A J Richardson, O S Reed, D D Spear, M Wright, C Wagant, J M Worcester, C E Walker, A E Walraft, J F Wood, W H Yard, C J York.

J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Marriages.

In Topsfield, March 13, by Rev. J. F. Mears, Henry H. Potter to Miss Mary E. Andrews, both of Topsfield. At the Methodist Parsonage in East Hampton, Feb. 26, by Rev. A. Palmer, Chas. W. B. House to Mrs. Ann Ackley, all of Chatham. At the Reform School in Cape Elizabeth, Me., March 22, by the Superintendent, Rev. E. W. Hutchinson, John M. Libby, of Gray, to Miss Victoria B. Foss, of Bradley.

In Providence, R. I., March 27, by Rev. J. Fillmore, David B. Beckwith to Miss Ann Eliza Wood. On board the U. S. Flag-ship "Worcester," in the harbor of Havana, Ca., March 17, by Chaplain G. A. Crawford, Samuel Dunbar, of New York City, to Senorita Azucena G. Bueno, of Havana.

Deaths.

In this city, April 17, Florence Gertrude, youngest child of W. A. and Martha L. Simmons, aged 8 months and 9 days.
 "The Father afflicts but in mercy,
 And Love is the messenger's name." H.

Church Register.

QUARTERLY MEETINGS.

GARDNER DISTRICT—FIRST QUARTER.

April—South Paris, 27, 28.
 May—Boiler's Mills, 4, 5; Bridgton, 11, 12; Welchville, 18, 19; Mechanic Falls, 25, 26.
 June—East Poland, 1, 2; North Livermore, 8, 9; Andover, 15, 16; Gorham, 18, 19; Newry, 22, 23; Haysville, 29, 30.
 July—Bath, Beacon Street, 6, 7; Bowdoinham, 13, 14; Richmond, 18, 19; Gardiner, 16, 17; Foxwald, 20, 21; Auburn, 27, 28.
 August—East Monmouth, 3, 4.

Quarterly Conference connections as last year, except that East Poland is connected with North Andover, and Freeport with Brunswick and Haysville.

NOTE.—Let not the Committees on Estimates of Preachers' Salaries fail to report at their first Quarterly Conference.

PORTLAND DISTRICT—FIRST QUARTER.

April—Alfred, 27, 28.
 May—Shapleigh, 4, 5; Cape Elizabeth Depot, 11, 12; Portland, 18, 19; Kittery, 25, 26; Elliot, 22, 23.
 June—South Berwick, 1, 2; Barlett, 8, 9; Fryeburg, 15, 16; Kennerly, 18, 19; Kennebunkport, 22, 23; Oak Ridge, 29, 30.
 July—Saco, 6, 7; Scarborough, 13, 14; Gray, 20, 21; Falmouth, 28, 29; Gorham, 26; Buxton, 27, 28.
 November, April 20.

BRADFORD DISTRICT—FIRST QUARTER.

April—Snowden, 27, 28.
 May—West Wrentham, 4, 5; Farmington, 11, 12; Wilton, 18, 19; E. Wilton, P. M., 19; West Phillips, 25, 26.
 June—Strong, 1, 2; New Portland, at E. Strong, 8, 9; Farmington Falls, 15, 16; Fayette, 22, 23; Kent's Hill, 29, 30.
 July—Wayne and North Wayne, 6, 7; Winthrop P. M., 7; Anson, 14; Mercer, 20, 21; Skar, 27, 28.
 August—Waterville, 4, 5; Kendall's Mills, P. M., 4; Augusta, 10, 11; Hallowell, P. M., 11; N. Augusta, 18, 19; Gorham, April 18.

MONTPELIER DISTRICT—FIRST QUARTER.

April—South Royalton, 20, 21; Moretown, 25, 26.
 May—Worcester (Rev. D. Willis), 11, 12; Middlesex (Rev. W. A. Bryant), 18, 19; Rochester (Rev. F. H. Roberts), 18, 19; Corinth (Rev. J. M. Puffer, exchange), 25, 26.
 June—Chelsea (Rev. J. M. Puffer), 1, 2; Walpole (Rev. E. Folsom), 1, 2; Marshfield, 7, 9; Cabot, 8, 9; Plainfield, 15, 16; Bethel, 20, 21; Randolph, 27, 28; Bethel, 20, 21.
 July—Berlin, 6, 7; Northfield, 6, 7; West Fairlee and Ely, 13, 14; Williamstown, 19, 21; Barre, 20, 21; Montpelier, 27, 28.

Will the several Boards arrange at an early day to raise their pastors' salaries? Let pastors and people aim to do their whole duty this year.

J. A. SHERBURN, P. E.
 Montpelier, April 9, 1872.

LYNN DISTRICT—FIRST QUARTER.

April—E. Somerville, 8; Melrose, 9; Watertown, 10; E. Cambridge, 11; Reading, 13, 14; Stoneham, P. M., 14; Woburn, eve, 14; Medford, 15; Marblehead, 16; Cambridgeport, 17; Winchester, 18; Wakefield, 19; Maplewood, 20, 21; Cliftondale, P. M., 21; Saugus, eve, 21; Charles-town, Trinity, 22; Union Church, 23.
 May—Lynn, Common, 4, 5; St. Paul's, P. M., 5.
 (Remainder next week.)

P. B.—Those appointments occurring in May will be attended by the preachers. D. SHERMAN.

TO THE DELEGATES TO THE GENERAL CONFERENCE.—DEAR BROTHERS: In consequence of the custom of May-day removals in New York and Brooklyn, and from other causes, the Committee on Entertainment of the General Conference find themselves unable to complete their work in time to forward to the Delegates at their homes notice of the place of their entertainment. On and after Monday, April 23, printed lists of these places will be found at the Book Room, 85 Broadway, New York; and on Tuesday, April 30, the Secretary of the Committee will be at the Sands Street Methodist Episcopal Church to furnish these lists, and also notes of introduction, and to give such other information as may be needed. This church is a few blocks distant from Fulton Ferry, Brooklyn, and near Fulton Street, on which many cars run from the Ferry.

On and after May 1, the Secretary will be at the Academy of Music, on Montague Street, near the City Hall, Brooklyn, where the Conference will hold its session. By order of the Committee,
 J. E. SEARLES, Secretary.
 Residence, 255 Washington St., Brooklyn.
 April 17, 1872.

BOSTON SCHOOL OF THEOLOGY.—In behalf of the Theological Seminary, the undersigned would gratefully acknowledge the receipt of two very nice bed-quilts, presented by ladies of the Harvard Street Methodist Episcopal Church, Cambridgeport.
 W. F. WARREN.

SEMI-CENTENNIAL CELEBRATION OF METHODISM IN IPSWICH.—The Methodist Church in Ipswich propose to celebrate the fiftieth anniversary of their organization, on Wednesday, May 1. Services to commence at 2 o'clock P. M. Addresses from former pastors, and others, in the afternoon and evening. Former pastors, Presiding Elders, with their wives, and all who have been connected with this Society, are cordially invited to be present.
 Return tickets will be furnished to all who come over the Eastern Railroad.
 Per order of the Committee.
 Ipswich, April 19, 1872.

The pastors of the churches on Boston District, where Quarterly Conferences are appointed for the month of May, will please preach over the same themselves, in the absence of the Presiding Elder,
 April 22, 1872. WM. R. CLARK.

NEW ENGLAND CONFERENCE BOUNDARIES.—The following brethren were appointed, at the late session of the New England Conference, a Committee of Consultation with similar Committees from other Conferences on revising the Boundaries of Conferences: Reva, S. F. Upham, L. R. Thayer, W. R. Clark, D. Sherman, L. Crowell, and G. Haven.

EXPENSES OF DELEGATES TO GENERAL CONFERENCE.—The last Sabbath in April was assigned at our late session for the taking of this collection by those Societies not having attended to this duty.
 Secretary N. E. Conference.

PROVIDENCE CONFERENCE.—The Committee on Boundaries, appointed at the recent session, will meet at Wesleyan Association Building, in Boston, on Friday, April 26, at 10½ o'clock A. M. They are the Presiding Elders, J. W. Willett, L. W. Blood, W. Livesey, P. Upham, and P. Townsend.
 The delegates elect to General Conference from Providence Conference are requested to meet at the same time and place.
 M. J. TALBOT.
 Providence, April 19, 1872.

Commercial.

WHOLESALE PRICES.

April 20, 1872.

BOSTON MARKET.

GOLD—111¼ @ 111¼.
 FLOUR.—Superfine, \$4.00 @ 6.50; extra, \$7.00 @ \$8.75; Michigan, \$7.75 @ 9.00; St. Louis, \$8.00 @ \$11.00; Southern Flour, \$7.00 @ 11.00.
 CORN—Western Yellow, 75 @ 79 cents; Western Mixed, 75 @ 78c. bushel.
 RYE.—00 @ 90c. per bushel.
 OATS.—50 @ 60c. bushel.
 SHORTS.—\$27.50 @ 28.00 per ton.
 FINE FEED, \$28.00 @ 30.00.
 SEED.—Timothy, Herds' Grass, \$3.50 @ \$3.75; Red Top, \$3.50 @ 6.00 per sack; R. I. Bent, \$3.50 @ 6.00 per bushel; Clover, 11 @ 12½c. per lb.

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Close of the 44th Volume.

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 FOR MAY, 1872.

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"LITTLE BROWN FIST."

INVENTORS AND INVENTIONS.

HOW THE BABY CROSSED THE ISTHMUS.

CALIFORNIA.—I. HOW TO GO THERE, AND WHAT TO SEE BY THE WAY. BY CHARLES NORDHOFF.

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THE GOLDEN LION OF GRANPERE. BY ANTHONY TROLOPE.

ILLUSTRATIONS.—"Dear Uncle, I am so glad that you are pleased."—Head-Piece.—She had offered him her hand.

THE DEW.

IN THE STUDIO.

ILLUSTRATIONS.—"Your happiest Expression if you please!"—"Hark! Waves of rippling Laughter from the Screen!"

A GOOD INVESTMENT.

ILLUSTRATIONS.—Buried alive.—"O my God, what shall I do?"

WALLSTEIN'S HOROSCOPE.

With an Illustration.

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With an Illustration.

CHAPTER I. Bricks and Ivy.

CHAPTER II. Dulcified Tiles.

CHAPTER III. To Old Street by the Lanes.

CHAPTER IV. An Afternoon at Penfold's.

CHAPTER V. Steel Pens and Goose Quills.

FATHER HIGGINS'S PREFERENCE. BY J. W. DE FOREST.

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Apr. 11, 17

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